

WORLD CALL



Hosea

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Evangelistic Number

February 1933

Price 15 Cents

Things You Want to Know

Revealed by the 1932 "Year Book of Disciples of Christ," just from press

Our total church membership in the United States and Canada is 1,572,732, a gain over the previous year of 22,978; in the entire world 1,707,859, a gain of 28,091. This is the first time in the history of the brotherhood that the total membership has exceeded 1,700,000.

Our Bible school enrollment for the world is 1,201,965, a gain of 67,193.

According to reports we have 9,102 churches throughout the world, a loss of 21.

The number of ministers in the United States and Canada is 7,258, a gain of 93.

Additions by baptism in the United States and Canada total 68,002, an increase of 2,183 or 3.32%. The total additions by baptism throughout the world is 74,538, a gain of 1,571 or 2.15%.

The total amount given during the year ending June 30, 1932 to the national boards reporting to the International Convention of Disciples of Christ, including amounts given to state and provincial missionary societies and the miscellaneous missionary, benevolent and emergency relief offerings, was \$3,194,614.86, a loss of \$115,023.85 or 3.48%. This figure does not include money raised for local church expense.

5,404 churches made some offering to at least one of the National Boards during the year, but 161 fewer than the previous year.

East Dallas Church, Dallas, Texas, again heads the list of churches making the largest total regular offering to all organizations. The church school of First Church, Fort Worth, Texas, regains its former place at the head of the list of schools in giving for missions and benevolence. The missionary organizations of Central Church, Lexington, Kentucky, takes first place among the missionary organizations in making the largest offering for the year. First Church, Panhandle, Texas, holds the record for the largest average gift per member, viz., \$25.43.

These facts indicate that the church, despite loss in financial revenue, is making spiritual gains.

YEAR BOOK COMMITTEE.

Final Results of Club Campaign

Class A	Clubs	New Subscriptions
Indiana	142	781
Missouri	139	769
Texas	119	702
Ohio	87	483
Illinois	86	470
Kentucky	72	406
Kansas	64	357
Class B		
Oklahoma	92	508
Iowa	61	340
S. California	56	321
Virginia	32	181
Oregon	29	170
North Carolina	26	156
Pennsylvania	25	137
Nebraska	21	130
Class C		
Tennessee	38	206
W. Washington	33	181
N. California	26	136
Colorado	21	114
Michigan	21	113
West Virginia	20	110
Georgia	18	101
Florida	18	98
Canada	11	64
New York	11	64
Alabama	10	59
Arkansas	10	54
E. Washington	10	51
Mississippi	8	48
South Carolina	1	5
Class D		
Louisiana	10	49
Montana	9	48
Minnesota	8	43
Arizona	6	39
District of Columbia	6	33
S. Idaho	6	32
New Mexico	6	31
Massachusetts	3	18
Wyoming	3	18
Wisconsin	2	10
North Dakota	1	6
N. Idaho	1	5
Maryland	1	5
New Jersey	1	5
Utah	1	5
	1371	7662

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd. Space used by the Pension Fund is on a contractual basis.

Staff: Harold E. Fey, Editor and Chief of Staff; Stephen J. Corey, Advisory Editor; Rose Stephens Rains, Office Editor; L. Madge Smith, National World Call Secretary. Contributing Editors: H. O. Pritchard and James A. Crain.

Subscription price \$1.50 per year net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 23, 1925, authorized December 31, 1925. Copyright, 1933, by United Christian Missionary Society.

Notices concerning change of address should be mailed to
WORLD CALL, Missions Building, Indianapolis, Ind.

World Call

VOLUME XV

FEBRUARY, 1933

No. 2

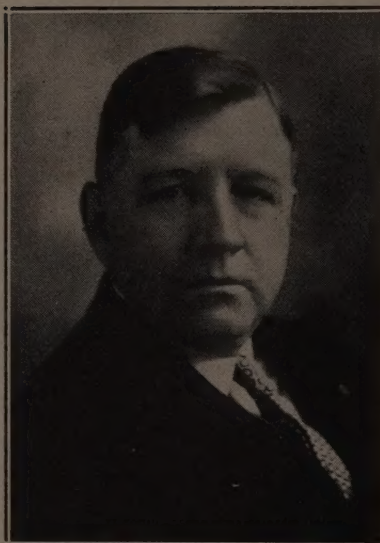
Contents

EDITORIALS	3
THE MONTH AMONG DISCIPLES	4
TODAY'S EVANGELISM, <i>by I. J. Cahill</i>	5
GREAT PREACHING IS NOT DEAD, <i>by T. Hassell Bowen</i>	7
CHRIST OF THE ANDES, <i>by Roger T. Nooe</i>	9
A CHAT ABOUT BOOKS BY DISCIPLES, <i>by C. E. Lemmon</i>	11
NEW STATEMENT OF SOCIAL IDEALS	12
EDUCATION: EAST AND WEST, <i>by Kenneth I. Brown</i>	13
AN ENGINEER-DOCTOR IN CHINA, <i>by Mrs. Frank Garrett</i>	15
THE SHEPHERD CALL, <i>by Kelly O'Neill</i>	17
THE CHURCH AND PROHIBITION, <i>by Alva W. Taylor</i>	19
ONE-DAY CONVENTIONS, <i>by Barton A. Johnson</i>	21
MISSIONARY EDUCATION FINDS NEW LEADER, <i>by Joy Taylor Sala</i>	22
LISTENING IN, <i>by James A. Crain</i>	24
TEMPERANCE NOTES	25
FOSTERING THE CHRISTIAN LIFE AMONG STUDENTS	26
HE HEALED THEM (poem), <i>by Lyrel G. Teagarden</i>	27
REBUILDING OF THE HOUSE OF WANG (a Chinese play), <i>by Alta J. Harper Wallace</i>	28
ELEVEN DAYS ON THE "OREGON" (Africa), <i>by Ambra H. Hurt</i>	30
THE FINE ART OF LIVING (India), <i>by Zonetta Vance</i>	32
COLLEGE NOTES	33
RIISING TO THE OCCASION (Philippine Islands), <i>by W. H. Fonger</i>	34
THROUGH SHANGHAI FLAMES, <i>by Rose T. Armbruster</i>	34
MISSIONARY ORGANIZATIONS' OWN SECTION	35
PROGRAMS	36
DEVOTIONAL STUDY, <i>by Mary Frances E. Kelly</i>	38
ECHOES FROM EVERYWHERE	38
HIDDEN ANSWERS	39
IN MEMORIAM	39
STATION UCMS BROADCASTING	40
SPEAKING OF BOOKS	41
CHINESE ATMOSPHERE (continuing The Chinese Party)	42
HELPS FOR LEADERS OF JUNIOR GROUPS, <i>by Grace W. McGavran</i>	43
FROM STATION A.S.I.A. (India), <i>by Victor C. Rambo</i>	45
MEETING A NEED IN THE KENTUCKY MOUNTAINS	45
WE'VE HAD COMPANY, <i>by Mrs. Belt White</i>	46
RECEIPTS	47
FELLOWSHIP AROUND THE WORLD (World Day of Prayer)	47
FOR THE CHURCH SCHOOL WORKER	47

The Threshold

THE face of Hosea which appears on our cover is from a photograph of part of Sargent's "Frieze of the Prophets." The Frieze is found in the Boston Public Library. Many have said that this face more nearly fulfills their conception of the appearance of Jesus than any other painting in the whole realm of sacred art. Since this number emphasizes that flowering of Christian love called "Evangelism," it was thought that this picture of the prophet of love would be appropriate to express the spirit of this February issue.

"Today's Evangelism" strikes one of the central themes of the Christian faith. Today as never before the message and program of Jesus Christ are needed, not only to build the church upon, although that is important enough, but as a foundation for a new world social order . . . The picture of the rich young ruler portrays that individual as inviting Jesus to leave the company of his beloved poor. Je-



James A. Crain, contributing editor to "World Call" and secretary of the Board of Temperance and Social Welfare, recently elected president of the National Conference of Organizations Supporting the Eighteenth Amendment

sus is telling him that the way of life is to sell his goods and to identify himself with those needy people as their friend and brother. The picture is painted by a German so the faces are Teutonic.

The day of great preaching is not passed. In this issue appears a story of what one church has done through the power of the word as spoken by masters of the pulpit.

"The Shepherd Call" is by a preacher to preachers from the far West. A. E. Cory of the Pension Fund, who read this article before publication, said of it, "'The Shepherd Call' touches the fundamental appeal today. Youth is weary of a weary world. The idealism of Christ and his ministry will touch their imagination and loyalty. Preach preaching to our young men."

One of our leading pastors attended the World's Sunday School

Convention in Rio de Janeiro last year. He later crossed South America by airplane. He relates this thrilling experience in his story of the "Christ of the Andes."

The report of the Laymen's Inquiry into foreign missions continues to stir discussion. The publishers of the report advertise that they sold fifteen thousand copies in the first six weeks after it was released. To continue our discussion of its findings we this month present an article by the brilliant young president of Hiram College, who discusses the chapters on mission education.

One of the most thoughtful addresses given before the recent meeting of the Federal Council of Churches was presented by one of our leaders in the field of religion and social ethics. Since it dealt fearlessly with a problem in which the brotherhood at large is deeply concerned we asked for permission to reproduce its essential features.

"Say On the First Lord's Day in March"

In 1878 a committee composed of J. H. Garrison, A. I. Hobbs, and Z. T. Sweeney recommended,

"That the churches be requested by this Convention to lift at least one special collection during the ensuing missionary year—say on first Lord's Day in March—for the benefit of our foreign mission work; and that on this Lord's Day our preachers be requested to deliver a discourse on the subject of foreign missions; and that at the weekly prayer meeting preceding, they be made the subject of special prayer and conference."

In 1933 the call is given requesting every church in the brotherhood to observe **Foreign Missions Day on March 5** by prayers, "discourses" and offerings for world missions.

Next Month

Foreign Missions Number

A great new day is here in foreign missions. Read about it in March World Call. Articles, pictures and discussion.

A Short Story

By
Pearl S. Buck

Winner of the Pulitzer Prize for the best novel of 1932.

WORLD CALL

VOLUME XV

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Beer Versus Bread

NERO, fiddling while Rome burned, had nothing on our thirst-crazed wets.

America is now in the midst of its bitterest winter and its greatest crisis since the World War. Over twelve millions of unemployed have been thrown upon our people a stupendous responsibility for sustenance. The months of late winter are now approaching when local relief will have been exhausted. We have a national deficit growing at the rate of one hundred millions of dollars a month, a bad situation with reference to war debts, an agricultural chaos which in some states has made two-thirds of the farmers lose their farms to mortgage-holders, the continued disintegration of our banking system, so that in the first ten months of 1932 1,199 banks failed, and strained relations with Japan over broken treaties. Any one of these matters in ordinary times would be considered a national emergency.

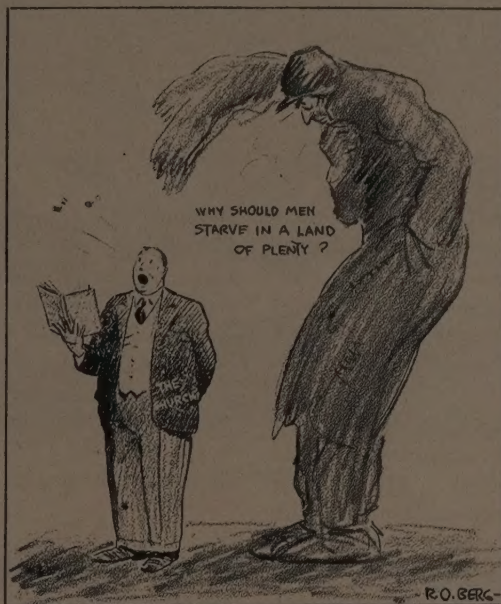
Yet what do we see? When Congress assembled the vice-president elect announces that the real emergency is prohibition repeal. Congress agrees and repeal holds the floor while millions of people are suffering for the necessities of life.

One suspects that Nero's infamous callousness may have been due to the feeling that he could not prevent Rome from burning anyway, so he fiddled to distract attention as long as possible from the conflagration. May not Congress be furiously pounding on the beer-barrel for the same reason? It has no program adequate to break the back of the depression. It has no solution of war debts, agricultural chaos or the far eastern imbroglio. Therefore it offers the country beer.

That such tactics are dangerous Nero is only one

of a multitude of witnesses. The recent report of the President's Commission on social forces says that not prosperity but social upheaval is just around the corner. In flame this seething national unrest with liquor and it may well precipitate that upheaval instead of pacifying it.

In any case the duty of the churches is becoming clearer with each day. The old battle against the whole vicious liquor traffic must be refought. We shall be wiser this time and keep our cause out of partisan politics. We shall again start in the local church. Let us sign up total abstinence pledges. Let us undergird all we do with careful and methodical temperance instruction. It will not be long after liquor "comes in" that the conditions which brought prohibition in will begin once more to fight on our side.



The Overshadowing Question-mark

'Twas Ever Thus

THE world is in travail; a new age is soon to be born; and the great regeneration is at hand. The parchments, the leagues and covenants that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust; and the imbecilities of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. *A solemn expectation, an eager longing for some great change, the sure prelude of a mighty system of revolutions, is marked in the pensive countenances of all who think and believe that the Lord Almighty reigns. . . . The year One Thousand Eight Hundred and Thirty-Three has arrived.*"

—Alexander Campbell in *The Millennial Harbinger*, January, 1833.



The Commission

Left to right: L. D. Cartwright, F. D. Kershner, Mrs. Kent Hughes, secretary; W. Palmer Clarkson, L. N. D. Wells, Mrs. D. W. Morehouse, Stephen J. Corey, I. J. Cahill, A. H. Martin, Mrs. H. C. McLoud, W. F. Rothenburger, chairman; Mrs. E. H. McFarland, Judge Jesse E. Holt, vice-chairman; Beverley R. Jouett. Inset: A. W. Fortune, Ex-Governor Myers Y. Cooper, Joseph W. Hagin. Other members not in the picture are: J. A. Dillinger, R. H. Miller, John Rogers, Mrs. James Stuart, Mrs. Walter M. White, Mrs. E. W. Taylor

The Month Among Disciples

The Event of the Month
The Church of the Month
The Personality of the Month

The Event of the Month

One of the most significant of recent meetings was the first conference in Indianapolis of the Commission on Policies and Relationships of the United Christian Missionary Society. The distinguished character of the personnel of this commission guarantees that their work will be done with impartiality, thoroughness and wisdom.

It is the responsibility of this Commission to make a careful and Christian audit of the achievements of the United Christian Missionary Society. After having patiently reviewed the results of a dozen years of work under the present set-up, it will be their responsibility to recommend future policies. All experience applauds the wisdom of such a periodical check-up, especially in such times as these. The appointment of this Commission, therefore, is not a confession of failure but a proof that those entrusted with the leadership of the work are true to their trusteeship in behalf of the brotherhood.

Although this Commission will probably require a considerable time to complete its work, it took one action at its first meeting which is of general interest. That was the resolution approving the regional support plan for the benevolent homes.

The Church of the Month

The largest church of our fellowship in historic Kentucky is Central in Lexington. This congregation, which can look back on more than a century of honorable history, now numbers more than two thousand people. Its minister, A. W. Fortune, stands in the front rank of Disciple preachers in the nation.

A visit to Central Church impresses one with the fact that here is an unusual church. Everywhere one finds people at work, and they are happy about it. The congregation is an authentic cross-section of the community. Although Central attracts hundreds of students, it is unlike many student churches, in that it also interests the adult community. On the official board many of the outstanding men of the city are glad to serve. The women's groups of the church have kept Central for years near the top of the list of contributors to missions. In 1932 they stood at the head of all of the churches of the country.

The Personality of the Month

One of the best-known men in the brotherhood is H. H. Peters, genial state secretary of Illinois. He was born in Illinois, educated in Illinois, and has spent his entire working life in Illinois. With his quick humor, his Lincoln-like love for human stories, his youthful capacity to believe in a dream until it becomes a reality, Peters is typical of the great state which has multiplied its membership in Disciples churches a hundredfold in a hundred years.

When a young man Peters read Bellamy's famous book, *Looking Backward* and ever since has been a keen student of the social expression of Christianity. It was his "League for Social Service" organized when he was a field man for Eureka, which grew into the present national Board of Temperance and Social Welfare. Although he has been mentioned for various political offices in Illinois, including the governorship, Peters steadfastly has clung to the profession which he regards as the greatest in the world. For sixteen years now he has been state secretary.



Christ and the Rich Young Man

—Gebhardt

Today's Evangelism

By I. J. CAHILL*

THERE it is again. "Today!" At every turn we are confronted with the direct assertion or the implication that this is not yesterday, or tomorrow, but today.

International relations, banking, industry, politics, flaunt in our faces that this is a new day. Or, perhaps better, we have been shouting to statesmen, diplomats, financiers, *entrepreneurs* that a new day calls for new procedure based on a revised and improved philosophy of life, trade, politics.

So, if an editor should enter into the spirit of the times and call for an article on evangelism from the

viewpoint of today perhaps he is really wise with the wisdom of editors attuned to the moods of the public mind.

Today is different. Along with mechanical inventions and branch banking and cement roads and woman suffrage and Einstein, has come a very different attitude of mind. The successful preacher, like the salesman, must be aware of mental attitudes as they are if he would change them to what they ought to be.

Once enthusiasm for religion found expression in phrases, sermons and hymns ascribing extreme powers to Almighty God. In order to be sufficiently expressive, attributes of power in terms of tyranny and even cruelty were required—and used. To heighten

*First Vice-President and Superintendent of Evangelism, U. C. M. S.

the effect humanity was consigned to the gutter and to regions still lower.

But the present mood of man does not respond to the cataloguing of men as "vile worms of the dust." To the modern mind, God is not honored or his power and glory revealed by crediting him with consigning to flames of eternal torment infants "not a span long."

Today we shall have to find other terms in which to voice our evangel, for today is different. There are certain imperishable truths and likewise certain ever-present human needs and desires. Today, as in all days, these abiding needs are here and the satisfactions which answer to them. It is for us to bring them together. Today, as in all days, there are timely molds of thought, methods to which men of the time are attuned. To translate the message of eternal truth into the language of the age is the burden of evangelism for today.

OUR message is aptly termed an evangel—good news. In its essence it is not ancient or modern. It is timeless, perennially timely, for it concerns the unchanging deeps of human nature, the normal needs of the spirit.

God is love. The central power in the mysterious universe of which we are a part is love. Man, therefore, craving love, belongs in such a universe as ours. Without love in his heart he is out of tune with the universe, out of harmony with himself, wretched, lost.

Keyed to a life of love he is at home in God's universe, working in harmony with powers above and at peace with himself.

Man is essentially noble. God loves the world, both because he is love and because in his real self man is lovable. Crusted over with gross selfishness, gnarled and distorted with sin, yet within, the real man belongs with God, is out of place until he is in free fellowship with him.

All men are of right children of God. Whatever may be the color of his skin, or the slant of his eye, or the smell of his breath, he is the stuff the kingdom is made of.

The sight of so noble a creature so pitifully missing his high destiny moves us to tell him of the life that is life indeed, and to persuade him to enter upon it. The tragedy of his loss we cannot bear and be silent. We cannot but speak the things we have seen and heard. The real Christian heart needs no great commission; the great compassion for his tragic loss is incentive enough.

MOREOVER to win him from evil and the perverted life brings him into the circle of those who have found the Way and so enlarges and enriches the fellowship of the redeemed.

The genius of the faith then requires that we give diligence to preaching the Word, at it in season and out of season.

The evangelism of today does not stop with securing the commitment. A pupil must be enrolled, to be sure, but the enrollment is only a beginning. He is enrolled as the means of going on to growth in knowledge and strength.

In this day of trained skill in all crafts an evangelism which considers only enrollment is out of key. The original commission to preach recognizes this. "Teach them to observe all the commands I have laid upon you."

"The sweet persuasion of his voice
Respects thy sanctity of will."

The method of redemption is the willing cooperation of man with God. No sudden miracle of transformation relieves man of the labor of adhering to a chosen way. The orderly processes of the growth of mind and disposition are adhered to. They call for earnest, sustained, willing effort.

Evangelism of today takes upon itself the task of raising up a generation of Disciples, aggressive, creative, to cope with the new titanic forces which are hurrying humanity on to catastrophe. Such a generation must be widely informed, highly trained, irrepressible in courage. They must lay all things tribute to Christ—learning, skill, wealth—that he may be all in all.

In this confused hour no hope is so sure as the progress of the kingdom. The new attitude of youth, the larger freedom of women, the trend to secularism, the inflated sense of wealth until 1930, have seemed to threaten the old placid assurance for the church. But the eternal years of God are hers. The long swing of history shows that the Christian Way, divinely adapted to human need, steadily grows in power with men.

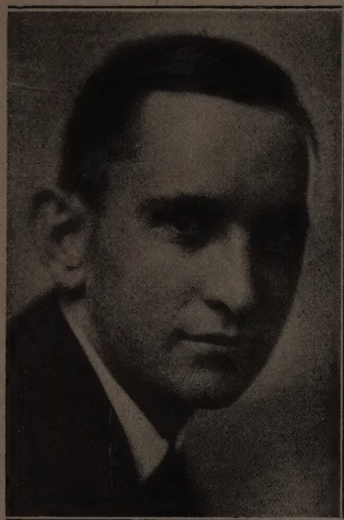
The experience of our own country since the untoward conditions at the beginning of the nineteenth century is reassuring.

In 1800, following the revolution in France and in America, infidelity was raging. It was intellectual to oppose the old order in religion as well as in government.

ACCORDING to the best estimates 7 per cent of the people of the United States were Christians. By 1860, 23 per cent were Christian and we were well into the Victorian Era, now so universally derided as old-fashioned. By 1930 we had 40 per cent, with moral conditions and spiritual vitality on a far higher level than in 1800.

If out of the deplorable conditions of 1800, with only 7 per cent Christian, the Lord could make the Victorian Era, the modern missionary movement, destroy slavery and give us a glimpse of a world freed from alcoholic liquors, what could he not do beginning where we are now, with 40 per cent of the people committed to the Lordship of Christ?

The task of beginning where we are now and interfusing these 40 per cent with the light of God's love is the responsibility of today's evangelism.



T. Hassell Bowen

Great Preaching Is Not Dead!

By T. HASSELL BOWEN*

FOR several years the sensational type of evangelism has been waning in influence. In our church the reaction went so far

that there came to be a feeling that the day of revivals was over, and emphasis was placed alone on the regular services in winning men to Christ. But spiritual loss soon became evident. The number of confessions and additions to the church began to fall off. We needed not less stress on all-year-round evangelism; but we were also in need of an annual period of concentrated religious emphasis to crown the evangelistic efforts of the year. In meeting this need we did not devise some new plan; rather we attempted to work an old plan well.

The feature of most interest is the type of preachers we are able to secure for our annual meetings. We have made a careful study of the noted preachers of the brotherhood, men who occupy the pulpits of our leading churches in America. We have in mind men who are above fifty years of age and have no objections to a man of seventy, provided he is still able to preach with vigor and power. The idea is to have preachers who can speak out of ripe experience and give us the benefit of their best thought and life. These men are selected because they have made rich contributions to the brotherhood, to the church universal and represent the best spiritual and moral leadership of our people. Their type of theology, whether conservative or liberal, is not primary. It is rather their Christian spirit, tolerance of soul, preaching power and redemptive passion that primarily concern us. Obviously no one church can have all men who meet these qualifications. Many will not be available and not all of them could be invited to one church, since the brotherhood is rich in preaching talent.

The guest preacher occupies a suite of rooms in the manse. His only duties are to rest, enjoy some favorite recreation, study and to come to the pulpit each eve-

ning in the best of condition. However great a preacher may be, he cannot do his best when fatigued. A man cannot do personal work all day and preach his best that night. Several new books are placed in his study for his use and he is shielded from undue disturbances and social responsibilities. Only the best preachers are called and their very best is expected. Such a program has made its appeal to our great preachers. We have been honored by the services of Dr. Finis S. Idleman, Dr. W. E. Ellis, Dr. R. H. Miller and, before his death, Dr. Charles Medbury had promised us an engagement. Other great preachers are to follow.

Another matter of interest is the management of administrative details. Wide publicity of every legitimate kind is given to the meeting, focusing on the distinguished preacher who is coming. Owing to the preaching tradition established here large crowds come night after night from over wide areas of central Kentucky. Personal letters are sent out, inviting leading churches and preachers for miles around. How the preachers come! One evening last fall we had more than twenty student ministers from the College of the Bible. It is not uncommon to have in the audience twelve to fifteen preachers at one service.

The program is formal, conducted with the same reverence and dignity as the morning worship. A marked spirit of worship prevails. Leading visiting ministers are asked in advance to conduct the worship. They always come to the pulpit. The many expressions of appreciation from ministers in this area have led us to believe that not the least contribution of the meetings is to the preachers themselves.

Obviously it is spirit and not machinery that is primary in such meetings. However, we do have much organization in action. The finance committee does its work privately. No public offering is taken and no mention of money is made from the pulpit. Personal work of a far-reaching type is going on, but it is all as private as possible. The pastor is surrounded by many groups who often work without the knowledge of the other groups. The man out of Christ is visited by the logical persons in rotation. The pastor comes behind and seeks to get definite decisions from a selected group for each night. Additions thus come

*Minister, Harrodsburg Christian Church, Harrodsburg, Ky.

at each service, maintaining an unbroken spirit. The guest preacher is called as though the whole meeting depended on him; our people work as though the whole meeting depended on them. Nothing at last is effective in winning men except inspiring preaching accompanied by downright personal evangelism, well-directed and tactfully done by the whole church.

The meeting is planned a year ahead as a definite part of our evangelistic program. We do not come up to the revival and have a flurry of excitement in "getting ready for the revival." We are not thus dependent upon hasty cottage prayer meetings, inspirational rallies and sensational trappings to create interest. Preparation is a matter of growth. The meeting comes not as an afterthought at the closing session of a board meeting, but as a crowning spiritual experience of the year. It is organic to our program and not a hasty importation or stop-gap.

Certain results have come and conclusions have been arrived at which are not new, but important. First, evangelism is not out-moded; rather it is bad methods that are ineffective. It is a mistake to abandon annual meetings when properly conducted. Two weeks of concentrated evangelistic effort, conducted by a truly great preacher and supported by a church fired with redemptive passion, will crown the year and get results not otherwise obtainable. Only exceptional churches should say, "We cannot have a revival in our church" without a sense of spiritual shame.

A second result is that our type of revival is not followed by the proverbial backwash and decline in inspiration. We have no high-pressure methods. Our services are free from excitement, being conducted with the same dignity and calmness characteristic of the services throughout the year. During this year of depression and in a church staggering under a huge debt we were given a fresh and lasting inspiration to face our problems with a new determination. The meeting this year was held by that rare spirit and gifted preacher, Dr. R. H. Miller of Kansas City. His spirit is still with us.

In all we had a hundred and twenty-four additions and we discovered that heavy debts and depressing times are not necessary obstacles to evangelism. A new faith was born in our hearts: the redemptive passion is not yet dead among the Disciples! If in recent years we have not grown as in former times it is because our brotherhood has probably let the redemp-

tive fires die down on its inner altars. Men need Christ today as much as ever and they are not more difficult to win.

A third result is the permanent spiritual enrichment of the church, community and the country around. We have felt a new sense of power. The influence of the preacher's life and message lives on. Almost every day our people talk of the great preachers who have been here. If some have thought the day of preaching is over we do not agree with their

conclusion. The great preacher is always winsome to human spirits.

Our need is to grow more outstanding preachers today to take the place of the mighty men who proclaimed the gospel with such persuasiveness in the earlier days of our brotherhood.

The fourth result and conclusion is that our strong churches should release their preachers more frequently for evangelistic services.

No church, however great and exacting in its demands, can justify the refusal to lend their preachers to sister churches on an important redemptive mission. On the other hand, the ministers themselves need the inspiration of coming to first-hand grips with the souls of sinful men. It saves the preacher's soul as well as the sinner's. It may be of vast importance to serve on national church boards, executive committees, to lecture and travel. But no preacher can be supremely great if he lets the redemptive passion subside in his life. Too, the church which expects to secure the services of busy ministers must make every possible effort to deserve the use of their valuable time and talent. It is the hope of the Harrodsburg Church that every minister who honors us with two weeks of his life will go away with a certainty in his heart that his stay here has been highly worth while and has afforded him an opportunity to be of the largest possible service to the Kingdom of God.



Harrodsburg Christian Church

Washington

Lover of men, who saw afar
A world unmarred by want or war,
Who knew the path, and yet forbore
To tread, till all men should implore;
Who saw the light, and led the way
Where the gray world might greet the day.

—HARRIET MONROE.

The Christ of The Andes

By ROGER T. NOOE¹

*"Christ of the Andes," Christ of Everywhere,
Great Lover of the hills, the open air,
And patient Lover of impatient men
Who blindly strive and sin and strive again.
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human need . .
Oh, teach the world, warring and wandering still,
The way of Peace, the footpath of Good Will.*

—Henry van Dyke

ONE of the uplifted experiences literally and spiritually of my South American tour this past summer was seeing the Christ of the Andes from an aeroplane as we were flying from Buenos Aires to Santiago. Probably no other work of religious art has captured the imagination of so many people. None has more historical significance. Comparatively few have seen the original, though replicas and pictures of it are found all over the world. The Peace Palace at the Hague has a beautiful reproduction, the gift of Chile and Argentina. It occupies the most prominent place in the building, standing at the top of the broad stairway. Every nation contributed something beautiful to this building. This was a delicate and appropriate thought for the World's Peace Palace since the Christ of the Andes is a pledge of peace between Chile and Argentina. In 1902 both countries were preparing for war. They were in a heated dispute over a boundary line. Fortunately, sanity and good judgment prevailed and instead of resorting to bloodshed in a futile effort to settle the difference, arbitration and brotherly counsel prevailed. Lives were not only saved but money was saved. Money that



Christ of the Andes

would have gone for the destruction of life was appropriated for the building of roads and the Transandean Railway connecting the capitals of the two countries. Led by Senora de Costa, the women of Argentina and Chile conceived the idea that flowered in this lone majestic figure high in the Andes. The statue, twenty-six feet high, was made from the melting of cannon and was erected on the highest point in the disputed territory. Miss Annie S. Peck says:

The statue was carried by rail to Mendoza, and on gun carriages up the mountain side, soldiers and sailors in dangerous spots taking the ropes from the mules. On the 13th of March, 1904, the dedication ceremonies took place in the presence of hundreds who from both sides had come up the night before and here encamped to witness this extraordinary spectacle. The Argentines stood on the soil of Chile, the Chileans on that of Argentina. The booming of guns, the sound of music echoed through the mountains. When all was ready, the monument unveiled, there was a moment of solemn silence, followed by the dedication of the statue to the whole world, as a lesson of peace and good will.

On its base is the inscription which interpreted reads: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer." Some who have read this in-

¹Pastor, Vine Street Christian Church, Nashville, Tennessee.

scription have told me this is not the exact rendering. Anyhow the germ of this truth is there. Dr. Moffatt says even fiction can be inspired. It is not to be denied that strained relations have at times existed since this notable unveiling, but to their pledged word they have been true.

On the Summit—wall and bridge for two races—
Thou hast Thy fitting granite pedestal.
Thy head, like that of Atlas, supports the infinite dome:
Twin nations are embraced by Thy ample gesture.

By a fortunate intuition of wisdom,
O Christ, the best among them called upon Thy name,
And the legions, then ready for assault,
Lifted Thee with Thy white banners of peace to the sky.

IN PLANNING for my South American tour, one of the first questions I asked was if we would see the Christ of the Andes. Disappointment came with the answer. The Transandean train which at that time we expected to take goes through a tunnel two miles long at an altitude of two miles near the statue, but it is not seen by passengers en route. Nevertheless, I saw it. When on our voyage from Rio de Janeiro to Buenos Aires, we learned by radiogram that the train would not be running, our party had three options: Returning to New York City by the Atlantic, which some did rather than to endure the hardships of the cross-country trip by train, or to take the venture of flying. Others went by rail from Buenos Aires through Bolivia to Northern Chile. A third group, twenty-two in number, decided to fly.

It was not easy for some of us to come to this decision. The first and only serious accident of the Pan-American Airways had occurred a few weeks before when a plane with ten people was lost in the mountains and was never found. Just the week preceding, transportation had stopped on account of storms. August is their severest winter month. At length, we signed on the dotted line. Tickets were purchased and the long-debated question, to fly or not to fly, was answered in the affirmative. I had been up once before in a Handley Paige bombing plane in England, but I am far from being air-minded.

TWELVE of us boarded the ship "Santa Rosa" at eleven o'clock on the morning of August 14. It was a Ford Tri-motor and the name of the pilot was Smith. At the end of this sky voyage I had a new appreciation for both of these names. The ship carries a load of eighty-five hundred pounds. It uses seventy gallons of gas an hour and has a speed of 120 to 150 miles an hour. We soon rose to an altitude of 4,000 feet. Sky above us and the pampas beneath us. These are the prairies and the Texas plains of the Argentine. Here thousands of cattle and sheep graze and cereals are raised. This is the economic heart of the country. From the plane we could see the railroad that for two hundred miles is a straight line. Small lakes were seen

and a few towns, fields that looked like green carpets with spots of white, faded carpets, cattle by the thousands like crawling bugs, estancias, homes of the wealthy ranchers, set in trees and flowered gardens. No conversation was carried on among these pilgrims of the sky, only gestures and writing. In the distance I saw the haze uniting pampas and sky and thought of Carruth's word which I wrote and passed on to some of my companions:

A haze on the far horizon,
The infinite tender sky,
The rich ripe tents of the cornfield,
And the wild geese sailing high.

I underscored the last line.

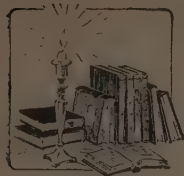
Lunch was served at one o'clock to a hungry crowd. Chicken—that chicken had never flown so high in its liveliest days—ham and cheese sandwiches, cherry preserves, a tangerine, an apple, a candied fig and cakes. The new steward forgot to serve the coffee, and we were unable to ask for it in the roar of the engines.

AFTER six-and-one-half hours, we arrived at Mendoza, "The Garden of the Andes." There we expected to spend the night. We had been told the plane would not go over the mountains unless the weather was fair, and clouds were rolling up in the north, black, and I confess a bit ominous to me. But we went over. An officer at the airport greeted us with the word that seven of us were to go at once. (Others from Buenos Aires and Mendoza came the day following.) He said, "You can hardly believe it, but in a few minutes you will be in sunshine." Now, we were strapped in our seats, Dr. Marsh, president of Boston University, and Mrs. Marsh, Dr. Leslie, pastor of Brookline Methodist Church, and Mrs. Leslie, Miss Allen of Canada, Miss Pears of California, and myself. An oxygen tube was by each of us. I handled it caressingly, wishing to make friends of it in case need should arise.

Soon we were in the clouds, then above the clouds we saw the promised sunshine. Beneath us now a sea of clouds, motionless and white as the snow of the mountains seen in the distance, toward which we were flying. It was a vision beatific. We were lifted in spirit as well as in body by the glory of God and the achievement of man.

NOW we were flying 15,000 feet high, not so high as sometimes the Panagra planes rise in crossing the Andes. Came the mountains with their crags and cathedrals and canyons when the co-pilot opened the door and with a gesture and a shout indicated that we were passing the Christ of the Andes. I stood at the window and saw in clear outline the statue of my dreams. There it was, not large as seen from our altitude and against the background of the massive range, but even in its miniature proportions, majestic. There it stood and stood for some-

(Continued on page 23.)



A Chat About Books by Disciples



IT IS the custom of the Disciple preachers of St. Louis to pool their Monday morning blues in a preachers' meeting which is usually followed by a downtown luncheon. The preachers' meetings are not always intellectually profitable but the luncheons are invariably a social success. Of course, Dr. George A. Campbell, pastor of the Union Avenue Church, lends his share of wisdom to the group. He usually breaks up the meeting about two o'clock by glumly announcing that he has to go and write an article for "that church paper" meaning the very excellent parish paper issued by his congregation. These articles are unique and varied. They deal with just the things that would interest a pastor and congregation. Sometimes it is timely counsel, sometimes a bit of philosophic wisdom, sometimes an exhortation to more effort and loyalty, and always there is a deftness of touch, a spiritual intimacy, and a flavor of mysticism that is attractive and wholesome—making the reader wish that the author had written more. A few months ago The Bethany Press gathered these essays together, along with other of Dr. Campbell's writings, and published them under the title *Chores and the Altar*. Now that the author is president of the International Convention and we are more than ever interested in his person and work, it would be well to read this unusual volume and sense the secret of his success as a pastor, counselor and leader of men. Here we have the pastoral point of view revealed by one of our mature and successful leaders.

The Pastoral Ministry is the title of a new book written by Hampton Adams, one of our younger preachers, and pastor of the historic church at Frankfort, Kentucky. It is a splendid little book dealing not in methods but in attitudes and principles. Any preacher would be made a better pastor by reading this warm and enthusiastic volume. Here the pastoral relationship is considered in its appropriate medium of true and friendly words. The writer had the rare experience of being in Frankfort several years ago for a short revival meeting and spent the period in the home of Hampton and Adelaide Adams. It was a joy to see these young people at work. Adams is a good student, a thoughtful and capable preacher, and a very unusual pastor. In fact with him the pastoral attitude is in saturation. This pastoral instinct colors everything that he does from preaching in the pulpit to a conversation on the street. He is a wise, humane and sincere pastor. It is an authentic book because it comes out of an authentic experience.



A book of sermons, *My Job—Preaching, With Samples*, by Burris Jenkins, is just off the Cokesbury Press. The samples are very interesting. Next to sincerity and truth, interest is the main test of a sermon. These sermons meet this test. Dr. Jenkins is an apostle of that modern school of preaching in which the sermon begins not with a text or doctrine but with a human problem. "The preacher must begin where the people are," says Dr. Jenkins, "taking hearers where they stand and leading them gradually on to where they ought to stand." There are several very beautiful and moving sermons in this book. Three are upon the subject of God, one on immortality, which is an Easter message, and one particularly inspiring sermon on "Unfounded Pearls." There are three addresses, one on "High-Powered Salesmanship," another on "Will Rogers," and another on "Amos 'n' Andy," which we don't like so well as sermons but think interesting as literature. Without these, however, the publishers could hardly have advertised this as a book of "Unconventional Sermons." Dr. Jenkins will think our judgment perverse but nevertheless the feeling is that the more conventional the sermon theme is the better it proves to be. His power is in the genius of style and human approach rather than in the unconventionality of subject or method. The best sermon in the book is on the subject "Is God Love?"

It was too bad that present anxieties made it so difficult to get the historical "feel" in 1932, since that was the centennial of the union of the Christians under Barton W. Stone and the Disciples under Alexander Campbell. When churches are absorbed in their immediate problems, communities are loaded down with cares, and the social order perplexes and baffles, it is difficult to get a detached and objective attitude toward the pioneer leaders and their labors. In spite of these handicaps we have done our best with many anniversaries during the past year. Our Kentucky brethren have done well to memorialize the great union which took place at Cane Ridge in 1832. It was an appropriate year for someone to write a biography of "Barton Warren Stone." This C. C. Ware has done in a splendid book of 345 pages, well documented and indexed, and written in interesting narrative style. This admirable work takes rank as one of two or three best biographies of Disciple leaders. Richardson's *Memoirs of Alexander Campbell* must still be considered our classic biography.

—C. E. LEMMON, Columbia, Mo.

New Statement of Social Ideals

At the recent meeting of the Federal Council of Churches in Indianapolis a new formulation of the meaning of Christian principles in our day was adopted. The following seventeen articles are the summary of these "Social Ideals of the Churches." These now replace the so-called "Social Creed" which had flown at the masthead of the Federal Council since 1908. These social ideals are worthy of extended study.

THE seventeen articles summarizing the general positions of the Federal Council of Churches are as follows:

The Churches Should Stand For

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

5. Social insurance against sickness, accident, want in old age and unemployment.

6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups.

9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.

10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.

11. Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

13. Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.

15. Justice, opportunity and equal rights for all; mutual good will and cooperation among racial, economic and religious groups.

16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

The statement closes with an appeal for "A New Age of Faith," in part as follows:

We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities required are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

In our extremity, arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ; for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done.



University of Nanking and Purple Mountain

Education East and West

By KENNETH I. BROWN*

EDUCATION has three tasks. It must inform. It must prepare for the business of living. It must find the springs of personality and release them." These are the opening sentences of the chapters in the Laymen's Inquiry, *Re-thinking Missions*, which deal with the problem of the mission schools and colleges. They state the educational thesis which underlies this epoch-making study of foreign missions.

It is in no sense as a trained observer or a skilled critic of oriental education that I come to these chapters in this far-reaching Report. Rather it is as the administrative officer of a Christian college in America, seeking to judge this study of education in the East by the best standards we in the West have been able to set up.

If the second item, "preparing for the business of living," is not to be interpreted as narrowly vocational, the educational ideal which the Commissioners have followed in their studies would be, I am certain, acceptable to the leaders of Christian education in America—save the few who continue to think of education as solely an information-gathering process. Moreover, these leaders will accept, I believe, the concept of education which the Report develops in its continuing pages. The Commissioners are setting a standard of efficiency and accomplishment by which mission-education in the Orient is to be judged. That standard would be acceptable to the majority of Christian educators in America today. This is important: The educational program which Christian missions are sponsoring in the Orient, the Report states, must not be inferior to the finest types of Christian education which are to be found in America, and even though local conditions and financial insufficiency may prevent the immediate realization of the full ideal, nevertheless that ideal must continue to be held and striven for.

The educational section of the Report opens with a summary of the history of mission education in the Far East, the beginning of early western schools, their aim and their achievements, and a candid analysis of the present problems of mission education. The chapters treat primary—secondary and higher education, separately, with sections for India (and Burma for the primary and secondary schools), China and Japan.

Although it is true that the makers of the Report have insisted on an idea of education applicable both for the East and the West, they have rightly urged that the institution, whatever its rung in the educational ladder, must determine its immediate function after study of its immediate surroundings. There is need among the mission schools for various emphases. One of the adverse criticisms is that too often the mission boards and the institutional leaders have followed a single pattern, usually an urban rather than a rural pattern, an academic rather than a vocational pattern, when often the surroundings were rural and the needs vocational.

With truth the same criticism can be leveled at the Christian schools and colleges of America. Too often we have followed single patterns when our particular needs and the opportunities called for a departure from these patterns.

The section of the Report on education closes with four recommendations, at least three of which are in accord with the best educational thought and practice of America today.

The first deals with the policy common in certain schools and colleges of putting the primary emphasis upon the religious rather than upon the educational function of the institution. "A grave danger inherent in the attempt to maintain Christian colleges and universities in the Orient is that of subordinating the educational to the religious objective, particularly in appointments to the faculties." The recommendation continues with this comment: "The Christians of America will render no real service either to the Orient or to Christianity by maintaining or assisting to maintain colleges which do not command the respect and confidence of educated nationals, and if the Christian character of an institution cannot be maintained without the sacrifice of educational standards, it should be closed."

With our persistent efforts to keep the academic standards of our Christian colleges in America high, we should be the first to applaud this sentiment. *Christian* colleges we need and desire, but our failure will be lamentable if we understress those matters of high academic standards and educational soundness.

*President, Hiram College.

The second need of the mission schools is that of "becoming so thoroughly naturalized that they can hope ultimately to be supported by the nationals and to realize their potentialities for service to the Orient." The Report calls for "increasing cooperation with indigenous institutions, increasing devotion to the study of national genius and culture, and increasing concern with the problems of their environment."

The Commissioners are eager that much mission-education, especially that on primary and secondary levels, shall be offered in the language of the people, and that all of it shall

be directed by those with a deep appreciation of the cultural backgrounds of the far-eastern countries. Western education transported *in toto* to China, India and Japan will not be in all probability the best education for these lands nor the kind to which the mission

program of tomorrow will want to give its undivided support. The love of Christ is a hoop of steel, binding into a single fellowship all those who count themselves his disciples and call him Lord. But within that mighty universal fellowship there will be differing cultures, whose differences are not to be despised, differing national backgrounds and traditions whose uniqueness makes them worthy of preservation.

The writers of *Re-thinking Missions* were not concerned with the problem of American education and yet they, as through an oriental door, have approached one of our problems. From them we can learn we, too, must offer the student opportunities for an acquaintance with world history, world literature, without decreasing his opportunity for an intimate understanding of the history and the literature of his own country. Our task is the training of *American* citizens who are *world-minded*.

The practice of American Mission boards of making faculty appointments to the colleges of the East with only nominal approval from the college administration is criticized as educationally unsound. The Report is correct in stating that "no respectable American college would accept an arrangement by which the power to select some of its teachers was delegated to an outside body, however friendly and intelligent that body might be." The local administrators are now allowed to appoint nationals to their staffs and it

is not impossible for them, in cooperation with the mission boards or some central bureau of information in America, to make all appointments. Close cooperation with the mission boards, from whom the support for the "white" salaries will continue to come, is necessary, but further authority in the hand of the institutional heads will make for stronger faculties and a more unified program.

The fourth recommendation is one less closely linked to American education, although even here parallels are evident in our accrediting bodies. The members of the

Commission were distressed by the "discouraging diffusion of energy and resources" in all of the three countries visited. "The number of colleges is disproportionate to the funds available or likely to become available for their adequate support and in many instances they com-



Alumni Association, Christian Girls' School, Nanking, China

pete wastefully with each other." To remedy this situation they recommend that there be established some centralized authority with power to administer all missionary funds for educational purposes.

The Report is not specific in regard to the nature of the academic control which such a Board would exercise, but there is no suggestion that all schools be forced to conform to a single academic type.

As I read the stirring pages of this courageous Report, I am moved by the sacrifices of the pioneers whose efforts made today's program possible and my faith in the future of our mission schools and tomorrow's success is greatly increased. In certain cases, reorganization is needed, academic standards must be raised, the religious life of the colleges (occidental as well as oriental) must be spiritually quickened. Yet these criticisms are causes not for discouragement but rather for encouragement that we should be able to discern the path we need to travel. No supporter of Christian education in America can fail to assent to the assertion of the Commission that "the Christians of America still have a great opportunity in this field, not only to express their friendship and good will toward the people of the Orient, but to render a service of inestimable value to the world. It would be a calamity if through the persistence of denominational divisiveness, parochial interests and institutional pride, this great opportunity should be lost."

An Engineer-Doctor In China

By VERNA WAUGH GARRETT*



G. T. Hagman

AT TEA TIME the other day I went over to see my neighbor, Mrs. Hagman. Her husband the doctor was standing by the library table with a pan of paste and a big brush in his hand industriously and methodically pasting together the leaves of a magazine.

"Curiouser and curiouser," I murmured.

Doctor is one of those strong silent men, and refrained from comment. Instead he called in a servant and set him at this mechanical task. My interest grew. Was it a new game?

"Do have a cup of tea, Doctor, and a nice rich piece of cake, and tell me what you are up to," I implored.

"No cake," turning a stern eye on me, "but I'll have a little tea."

He wearily sank his long length down on the couch and, mellowed a bit by his hot tea, said, "We're making pasteboard. We can't get any here that is the right weight for our use, so when we get enough of these leaves stuck together, we cut it the size we want, cover it with black paper, and it does very well."

I picked up a finished piece. It would make a splendid cover for that scrapbook I was planning.

"It is amazing to me that you can make anything you want," I said enviously. "When you were a little boy did you keep the library table cluttered up like this making things?"

"No, not the library table," emphatically, "but I did have a shop; always had a shop; liked to make boats."

He leaned back against the cushions and forgot us. Probably he was thinking of his Swiss "grossvater" (grandfather) who was a skilled cabinetmaker and who lived in his own little house and shop in the same yard with the Hagmans back in America. The shop was fascinating to the little boy and he was the constant companion of Grossvater. He learned the use and care of tools, the joy of creation. Then one day the house was filled with the heavy fragrance of roses. Friends came to stand sadly by a big black casket, and the little boy met his first great loss. Grossvater was gone.

Six-year-old George took over the shop; he felt it

was his because it had been Grossvater's, and as he grew older he built his boats here. He did not like taking time out to go to school.

The Doctor came back from his reverie and said, smiling, "I went to high school because I could get manual training there. It was new then in Louisville."

"I suppose it was your success in manual training that caused you to decide on a course in mechanical engineering in college."

"Yes; I went to Purdue and graduated in mechanical engineering. Did a four-year course in three years."

"You were fortunate that your father could send you through college."

"Well, he could have, I suppose, but I preferred to work my way through school. I sold aluminum, and during two summers worked on a farm, and the last summer in a railway office."

"Ah," I said, "that accounts for your economy here in the hospital. It is a hangover from college days. And the mechanical engineering explains some of the clever contrivances you make, like the traction frames for broken bones, the fluoroscopic table in the x-ray room, and that stereoscope. Your earlier training has surely been worth thousands of dollars to the Mission."

"As far as that goes," said the Doctor, "we probably should not have had the money to buy some of these things, and consequently could not have done so much work. Making them and teaching someone else to make them has widened our field."

"But tell me," I asked, "how did you happen to change from engineering to medicine? Wasn't that a rather decided break?"

"Well, not exactly. You see, from the time I was a small boy I had been interested in medicine, and during my last year in college I got into some social service work, especially along the line of hygiene, though this was before the time of much public health work. It was during that experience I definitely decided to study medicine. I took my first year's work at home in Louisville."

"Did you have the mission field in mind then?" I asked.

"No, I never thought of such a thing. I had never had any contact with mission work or missionaries. My purpose was purely altruistic. However, during that first year in medical school in Louisville I heard

*Missionary to China.

a missionary doctor speak, and he made a deep impression on me."

"Doctor," I said, "I'm wondering where Ruby Stone comes into this story."

"She comes in right here. After that year in Louisville I went to Battle Creek for some special courses, and there she was. She had just finished her second year in medical school."

He paused and smiled into his teacup. "During the summer she decided to take a nurses' training course and let me be the doctor."

"Were you still working your way?" I asked.

"I decided," he replied, "that it would detract too much from the value of my medical course to work for support at the same time, so I took the civil service examination, got an appointment with a Government Geological Survey in

California and saved up some money. After that I went to Leland Stanford and finished medical school. When Ruby finished her training she came out to California and we were married."

"More training in economy," I remarked. "She came long before you graduated, didn't she?"

"It was two-and-a-half years before I graduated, but we managed," he answered.

"Was it while you were in Leland Stanford, then, that you decided on the Mission field?"

"Well, yes; it happened that I got interested in Christian Endeavor, and went to some conferences. Then I became vitally interested in evangelism. We began to think about Africa because it appealed to us as such a needy field. But about that time we met Mrs. C. H. Plopper and she told us about China. We found that the hospital in Nantunghow had been closed for four years for lack of a doctor. So when the board asked us to go to Nantunghow we consented."

"And the long, hard road of preparation wasn't ended with arrival in China, was it?" I asked out of experience.

He laughed. "Not yet! This language was hard to learn, as you well know."

"I do," with a sigh.

"And after the year in Nanking in Language School," he went on, "we had to find a staff of helpers and get the building ready for opening. One year of

language study wasn't enough, either, especially because of this awful dialect here. So we spent the second year studying, seeing a few patients at home, answering out-calls, and getting a staff together."

"It must have been rather appalling, the single-handedness with which you had to face difficulties here," I said.

"It was a challenge; and you know 'I can do all things through Christ—'" his face lighted and he smiled as he looked out into the rose garden. It was

the same light that I saw shining in his face yesterday morning when he strode into Ward B in his white surgeon's gown to lead chapel. He likes the verse, "For God so loved the world that he gave his only begotten Son. . . ." and he is particularly happy when one of his patients has memorized those beautiful words and can re-

peat them to him. That was his text yesterday.

"When you began to be interested in medicine as an altruistic profession, you probably meant to stay in Louisville; and now you find yourself in China, not only a physician, surgeon, mechanical engineer, architect, builder, photographer and x-ray expert, but an evangelist! Life is like that."

The house boy brought in a slip of paper and handed it to the Doctor.

"Special register," he explained, "which means I must go over to the hospital."

Mrs. Hagman looked at the clock. It was near the dinner hour. "Dinner will probably be late this evening," she told the boy.

We watched Doctor as he walked to the compound gate, and I think it was in the thoughts of both of us that he does his job well, just as Grossvater did.

"The goal of the Kingdom of God Movement is a Christian society, the Christianization of every community. It envisages an economic social order where love shall be the dominant motive and the principle of the Cross spontaneously practiced. In this new order of life, the community will be organized on a cooperative, as against a cut-throat, competitive basis. Service will replace acquisition by forms of communal helpfulness and social economic cooperation. The formula is the Golden Rule plus the blood of Christ."

KAGAWA, GREAT JAPANESE CHRISTIAN.



Dr. Hagman and C. H. Plopper on a Chinese house boat

The Shepherd Call

By KELLY O'NEALL*

TWO years ago the brilliant son of a wealthy Christian layman graduated from an eastern university. Before starting the study of law he went with his father on a year's tour of the world. They visited many lands, and unlike most world travelers, saw many mission stations. The young man was greatly impressed with the mission hospital on the Congo, and at Cape Town he sat down to write a letter to Dr. G. J. P. Barger who was in charge. He said that of all the things he had seen around the world the thing that had impressed him most was the work of the missionary doctor among the black people of Central Africa. He declared he had changed his mind about the study of law. He was going home to study medicine so that he could come out to the Congo to help in the biggest work in the world.

One year ago another young man, the pampered favorite of the cynical intelligentsia of America, went into his private room and drove a bullet through his temple. He left a letter in which he said that he had seen so much of the world that he was completely surfeited with it. He wrote that he had flitted from country to country, from amusement to amusement, and from wife to wife in a vain attempt to escape from himself, and that he could no longer endure the terrible burden of twenty-four hours of such life each day.

The contrast between these two young men represents the major need of the youth of the world. From a single class in California Christian College twelve young men were recently set aside for the Christian ministry. These twelve boys have discovered, for their own hearts, the satisfaction of this need. They are great fellows, those twelve boys; brilliant, energetic and capable. The Christian ministry has claimed them, and they go forth to measure their capacities beside the hunger of the world's heart. Theirs is to be no pursuit of power or profit; but a living witness to a way of victorious living.

The challenge of the ministry in such a time 'as this is to bear a message of courage to a world sick with fear that there may be nothing in life to make it worth living. With the whole world wallowing in the backwash of cynicism, it is a great moment for a young man to step forth with the answer to this wild



—H. Armstrong Roberts Photo.

The good shepherd knows his sheep!

fear. This is a great day for the young man who is confident that he has a message from the Lord, but a terrible day for doubters.

These twelve young preachers go forth as trail blazers for a new world. The old world is out of joint. Secularism and materialism have squeezed all the juice out of it. It is the responsibility of the ministry to drive home the message that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

That does not mean that these young ministers have their message all prepared for them, ready for their utterance. On the contrary it means that it is their primary task so to rethink and relive the Christian ideal that every phrase they speak and every deed they do shall be a "word that proceedeth out of the mouth of God."

This is certainly not a time for the minister of Christ to be a mumblor of ancient formulae. If the church has lost Christ then it is the obligation of Christ's ministers to rediscover him in the white-hot crucible of their own experience.

The vital message that Christ's messengers need to catch from him is one that will win the church away from institutionalism. As Dr. Rufus M. Jones says, "The power and authority of a great system made august and sacred by time and perspective, fit rather badly with the spiritual demands of personal freedom, initiative and fresh creative leadership. Ecclesiasticism does not easily keep house on friendly terms with a growing faith of first-hand experience and inward

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vision. We are too familiar with the tendency to compromise, the lack of social vision, the failure to see from a mountain top, the dawn of new epochs and to give prophetic leadership in times of moral crisis."

Christ is more than a historical fact or a theological principle. He is a mighty, living reality. These twelve young men know that. Their ordination was their commission to spend their lives leading others to know this comradeship of Christ in the adventure of brotherhood.

Another great challenge of the ministry is the unshepherded souls of men. What a time this is for sensitive souls to comfort and lead! With discouragement, disappointment and fear clutching at suffering human life everywhere, physicians of souls are needed who can heal men and mend the broken structure of society with the gospel of God's love.

Jesus was moved with pity because the multitude were as sheep not having a shepherd. Surely the unshepherded multitudes of our modern world cannot fail to arouse the compassion of those who are Christ's friends. The broken hopes of those who have suffered the humiliation and the disaster of defeat at the hands of a system of relentless competition call to the shepherd of souls for skill in imparting courage and confidence. The disillusionment of those who have followed the false lure of pleasure demand of him spiritual surgery. Those unfortunate ones who have become entangled in habits of weakness plead with him for release from enslavement. The giddy young who go always searching for the excitement of thrills must be induced to yield to leadership into ways of security and growth. The great multitude who cast wistful eyes toward the undiscovered country of the soul call upon him for a glimpse of the city that fadeth not. Surely these twelve young men are lovers of humanity when they accept this high commission in such a time as this.

Three things were characteristic of the attitude of Jesus. He was intensely aware of the deficiencies and the needs of men. He was profoundly moved with sympathy for his helpless suffering brethren. He was possessed of an unquestioning conviction that God had put into his hand the solution of every problem and the answer to every need.

These three things represent today's challenge of the ministry for such a time as this. Nothing less than intense awareness of the spiritual bankruptcy, the moral ineptitude and the intellectual confusion of our day can suffice as a background for an adequate ministry during the next few years. The stupid professional who merely goes through the motions of religion to keep the machinery of the church at work may be called a success, but he will not transform a tottering civilization into the Kingdom of God on earth. But

even such awareness is of no avail unless accompanied by Jesus' sympathy for man and his conviction that his ideal is an adequate and applicable solution. The minister of tomorrow must not only love men in spite of their weaknesses, but actually because of them, and he must be willing to stake his soul on the belief that Jesus' way of life is not only possible but absolutely necessary to make this world fit for the habitation of the sons and daughters of God.



One sultry August day about forty years ago a thickset, powerfully built man thundered up five flights of rickety stairs in a tenement building on the lower East Side in New York City. He knocked on the door of an apartment and receiving no response, took his calling card and wrote on the back these words, "I have read your

book, and I have come to help." The name on the card was Theodore Roosevelt, the apartment was that of Jacob Riis, and the book referred to was Mr. Riis' book *How the Other Half Lives*. That occasion was the beginning of a very wonderful friendship between Theodore Roosevelt and Jacob Riis, and the opening incident in a marvelous service they rendered together for the underprivileged of New York.

The challenge of the ministry for such a time as this is like that. Those twelve young men have read the Book and they have come to help.

A Call

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God that blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! On with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! Speed with a song.

—Selected.

The Church and Prohibition

By ALVA W. TAYLOR*

PROHIBITION was won by propaganda and education. It was lost through failure to enforce, the neglect of propaganda and education, and through allowing a great moral issue to become involved in partisan politics. It will be won through moral propaganda, scientific temperance instruction and a strictly nonpartisan approach to necessary legal and political control.

Our mothers began the crusade. The church and other temperance agencies prosecuted it through the sound methods of personal pledge-signing and teetotalism until a majority of church members were won for total abstinence. Drinking was by this method deprived of the sanctions of custom and social good fellowship, and lost the aura of respectability. . . .

The great battles of temperance for legal prohibition were won by the churches; the great battles for its preservation, or, if the fates so stipulate, for its rewinning, must be won by the churches. To their leadership we must entrust the future of the cause, but they must mobilize all the forces of propaganda, education and cooperative civic action. It is not a question of the church in politics but of the churches putting morality, Christian ethics and the principles of social welfare into civic affairs. The church can keep out of politics but it cannot keep ethics out of political action and save its own soul. Neither can it confine temperance crusading to its own forces or limit it to the use of its own machinery and win. Temperance propaganda is its prime function but scientific education in temperance belongs to the schools as well as the churches.

The school has the child more days in the week and for longer hours and under a more adequate discipline than does the church. It has more effective teachers and it reaches all the youth of the land more adequately. It is free from that propaganda which is a necessary instrument to the apostolic mission of the church, and the morale of an objective, scientific attitude fits its genius better. It was scientific temperance instruction given in the schools that raised up the generation that voted prohibition. The loss of that all-pervasive influence accounts for no small part of the present reactions. Its renewal is of first importance in preparing for the future success of prohibition. Scientific temperance instruction was put into

the public school curriculum by the propaganda efforts of temperance organizations; it must be restored by that same action on the part of the churches, now become the real temperance organizations of the land. They have the power if they will cooperate to use it, and they have suffered no loss of moral prestige before public opinion as, I fear, temperance organizations have.

THE church has a great function in the renewed crusade through the use of its own machinery. The church schools have a large part to play in temperance education. The old system of uniform lessons, made up years in advance and devoted severely to biblical material, allowed no adequate chance to prosecute temperance education. The newer graded topical lessons with provision for extra-biblical material and the use of discussion methods offer all the advantages required. The mere knowledge of biblical lore may teach children and youth all there is in the sacred Scriptures without enlightening them much on the social and moral problems of their own time. The gospel is sufficient only when it is an applied gospel, a gospel geared into the moral and social situations of time and place. We had as well be frank and acknowledge that in bulk at least there is not a great deal of scriptural text on teetotalism, any more than there is on slavery or on the opiate question, and almost none on legal prohibition.

The modern commercialized traffic in strong drink was not known in canonical days. The fundamental principles are in the Scriptures but the social facts are not, so the study must be presented through a topical use of both, not through the indirections of a study confined to biblical material, but through the direct action of studies devoted to temperance issues in the light of human experience as well as in the light of biblical teachings. This study cannot be merely casual and occasional or limited to mass instruction and be effective to meet the issues. It must be concrete, sustained, systematic and informed to be effective. All this it can be when we come to look upon the Bible as a deposit of rich religious teaching designed to fertilize the roots of human understanding on moral and social issues and not as an end within itself. The Bible was made for man, not man for the Bible.

Every pulpit can become a ringing forum for tem-

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perance. It should be an informed pulpit to be effective, a pulpit that knows scientific facts regarding the narcotic effects of alcohol and the sociological facts regarding its social evils. These things it must know as well as it knows its Bible, its liturgy or the art of public discourse. For a preacher or temperance advocate to know the Bible and church formulas and all the history and literature that one may use to adorn elegant and effective discourse without knowing the facts of human experience and the factors and conditions under which men live in society is like a physician knowing medical lore without knowing patients and diseases and the arts of diagnosis and healing.

There is no quality so much needed today in religious effort in ethical fields as a knowledge of human experience and social situations. The greatest need of our time is a sound marriage of religious passion with a scientific knowledge about man in his moral experiences and in his social relationships. The minister must be a propagandist in the better sense of that term or he has no moral passion, no ethical high note, no persuasive power, no apostolic mission. Uninformed propaganda runs easily into mere zealotry and, as it has occasionally done in temperance reform, into fanaticism.

IT IS the mission of the ministry to inform, inspire, stimulate, organize and direct moral and social action on behalf of righteousness. It must first move the pew and consolidate the Christian conscience, and next influence public opinion at large. The church can make temperance and righteousness respectable and it can put tasting, drinking or dallying with liquor socially under the ban. It can make wet propaganda unpopular and dry facts interesting, but it can do none of these things by merely shouting. They can be done

through a steady, determined, dignified presentation of the facts, in a tone of tolerance, outside the church as well as within it. When the churches stand unitedly, militantly and with a solid front for any social reform it will be enacted in good time.

Protestantism came long ago to teach that unless religion issues in clean personal living it is of no vital worth to the world. It must now teach that unless it issues in an ethical living equal to the social problems of our time it may teach multitudes to live clean personal lives and see society sunk amid the débris of an unmoral, dehumanized social order. Both seminary and Sunday school curricula are slowly responding to the need, but slowly, all too slowly; and all too large a number of sermons are still limited to theological discussions, homilies on personal virtues, church business and eloquent generalizations of a religious nature, to the neglect of a social message. Temperance is the only great social reform upon which the modern church has spoken forthrightly and with so nearly unanimous a voice. The churches went with slave and non-slave political territory. They have had little to say against war when it involved their own land until in the past decade.

They have no united, decisive voice yet on the economic conditions that today imperil tens of millions and threaten the very stability of the social order. But they have spoken unitedly and decisively on the temperance question. They have done it because they first led the overwhelming number of those in their pews to personal convictions regarding temperance and sobriety as matters of righteousness. Those people are still for the personal virtues of temperance and sobriety. The church must now keep her unity and carry on the battle, utilizing all her forces, for the great social reform known as prohibition.

A Prayer for the Spirit of Sharing With the Unemployed



Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.
Such spectres of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we bear.
Oh, make us quiver with them—make us care
As if their grief were ours, and ours their need;
Nor once let us repulse them, lest, indeed,
We fail to recognize thyself, thy touch,
Or miss the meaning of thine "Inasmuch."

—Bertha Gerneaux Woods,
in "The Congregationalist."



One-Day Conventions

—1932—

By B. A. JOHNSON*

IT WAS twenty degrees below zero when Winnipeg, Canada, entertained its first One-Day Convention. Four out of five churches in the province were represented. The group from Portage la Prairie drove fifty-five miles in spite of the severe weather.

The interest shown at Winnipeg was typical of the whole country. This year Butte, Montana, held its largest convention. In spite of the fact that our churches are widely scattered, fifty-one people came from out of town. They drove great distances. For example, fourteen people drove 240 miles round trip, one person drove 600 miles round trip, five drove 140 miles, one drove 420 miles. The fifty-one church folk traveled 2,032 miles round trip.

In Pittsburgh, Pennsylvania, the Ministerial Association and the Woman's Missionary Federation turned over their November meetings to the One-Day Convention, throwing their joint influence back of it. As a result, Pittsburgh reports a larger gathering than ever.

Increasing enthusiasm is being shown by the ministers everywhere. For example, M. D. Clubb, state secretary of Tennessee, told E. C. Mobley that 85 per cent of the ministers of Tennessee attended the One-Day Conventions. Other groups came, too. In Wenatchee, Washington, twenty children and young people came after school to hear the missionary.

The theme, "Thy Kingdom Come—Building Tomorrow's World," was well received everywhere. It recognized the present urgent obligation resting upon the church to serve as a means rather than an end. It brought a strong, practical challenge to transform our shaken society. It compelled a lofty spiritual emphasis throughout the day.

A special feature of each One-Day Convention was the evangelistic conference for ministers and laymen. It provided fellowship which ministers appreciate so much. They discussed the vital elements of the Christian message. Many were warm in their commendation of this added feature. The plan for these conferences was worked out in cooperation with Mr. Cahill, superintendent of evangelism, and Mr. Claude E. Hill, president of the N. E. A.

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Barton A.
Johnson



The guest speakers, as heretofore, made a contribution of high order. Seventy-nine men served in this capacity. They were outstanding leaders in the brotherhood's life. One hundred eighty-two pastors brought ten-minute messages in the evangelistic conference.

Great credit is due to each local promoter, who served as host for each convention. He made the necessary arrangements and secured attendance. The conventions would have been a failure without his leadership. It is impossible to mention each one who rendered splendid service in this capacity. Many of these local promoters attained amazing results and exhibited great initiative.

The total attendance of the 182 One-Day Conventions for 1932 was 52,278; 1,855 ministers were present and 2,209 churches were represented. While fewer conventions were held, the average attendance was larger.

We have selected a few comments upon the One-Day Conventions of 1932:

"I think our ten One-Day Conventions this year were the best we have ever had. People so testified at every place and did it with enthusiasm."—W. F. Turner, State Secretary, Washington.

"The One-Day Conventions seem to be getting better every year."—Mrs. Walter M. White, Memphis, Tenn.

"I have just returned from the Minnesota One-Day Conventions. This makes the fourth year that I have had the privilege of attending these gatherings. I cannot commend too highly the work you are doing along this line. It is my humble opinion that it is one of the greatest agencies yet found to generate missionary enthusiasm."—Harry Poll, Austin, Minn.

Missionary Education Finds New Leader

By JOY TAYLOR SALA

Former Head of Department Introduces Her Successor

THOSE who have been coworkers with Miss Grace W. McGavran for the past five years in the work of the United Christian Missionary Society felt great satisfaction in her recent appointment to the position of secretary and head of the department of missionary education. Her ability, her good judgment and her vision exactly fit her for the important responsibility which now devolves upon her.

To others outside of the United Society family, Miss McGavran's name signifies connection with a family of missionary distinction among the Disciples of Christ. Father and mother, aunt and brother have given service of a marked kind for a total of sixty years and more. The parents, Mr. and Mrs. John Grafton McGavran, are retired and living in Indianapolis with their daughter. Their home is a recognized center of hospitality and refreshment for missionaries to India and all others passing through the city. Mr. McGavran was professor of Comparative Religions in the College of Missions when it was housed in what is now the headquarters building, so the daughter shares in the intimate friendship of the family with scores of missionaries sent to the ten fields during that period.

A graduate of Butler University and later winner of the M. A. degree in Religious Education from Boston University, Miss Grace has splendid academic preparation for her work. For two years she taught modern languages in a secondary school and for three years was librarian of the College of Missions under the guidance of that authority on every phase of missions—President Charles T. Paul.

With such a home and with connections so valuable to her work in missionary education, it is not surprising that Miss McGavran has already given five years full of creative service most unusual in quantity as well as quality of output. And yet she does not trade on that history or those valued connections. She stands squarely on her own tiny feet. She has been the soul of loyalty to the principles and program of the department as conceived by its leader whom she has been worthily chosen to succeed. With that ability to work loyally and happily under another, Miss Grace

showed such decided initiative in her assigned responsibilities, such a grasp of their implications, such an enormous capacity for creative work, that she soon won the admiration and respect of her department and society mates.

As superintendent of Pageantry, Research and the Library, Miss McGavran early showed her ability to contribute to the development of leaders of children and adolescents by her writing. Not only did she superintend and edit the correlated world

friendship courses for intermediates—*Trails of Discovery*—a three years' series, but she also wrote the second one—*Along the Congo*. Her play—"The Shepherd Who Stayed Behind," published by the Baker Company, has been used extensively in America and translated into several other languages. She was author of the course for leaders of the interdenominational junior book—*Jewels the Giant Dropped*. The Christian Board of Publication asked her for authorship of three courses in the new Junior Graded Lessons: World Friend-

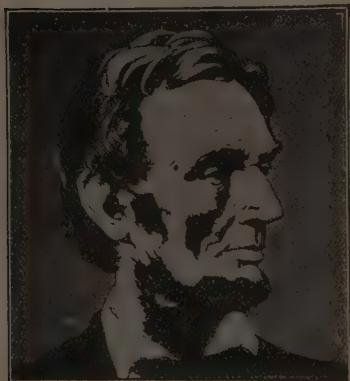


Grace McGavran

ship, Our Church at Work Around the World, and World Peace, and the department is justly proud of the satisfaction expressed by the editors and many leaders of Juniors in local churches. Playlets and stories chuckled off of her typewriter keys when requested authorship failed for some reason or other, with such ease and yet such care, that quite naturally Miss McGavran was asked to become the editor of the King's Builders' section of *Junior World* and through that medium is now reaching over 50,000 children. That was a double load, too, but by that time (December, 1931) most folk knew that if any one person could combine the jobs of two, on sixty days' notice, that this small morsel of humanity could do it.

And so the educational forces of the brotherhood, and more particularly the United Society have a new leader, one who has been tested as a loyal friend, an appreciative coworker, and an energetic and capable worker. To "make a little go a long way" toward the enlarging of minds, the deepening of missionary responsibility, the broadening of brotherly feeling, is the proved ability of the new head of the department of missionary education.

The Master



We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in Him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:

To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.
—Thomas Curtis Clark in "Quotable Poems."

The Christ of the Andes

(Continued from page 10.)

thing. It seemed lonely, a sort of tragic loneliness that followed Him all the days of His flesh and since. Snow, looking ever so cold, surrounded the statue. Aconcagua, next to Mount Everest the highest peak, towered to the north above it. Yet the undying spirit expressed by Alonso in this peace monument will set a fire burning in all the snows of the world and live after mountains that we foolishly call eternal have crumbled.

Latin Americans have made much of the childhood of Jesus and of his death. Dead Christs with congealed blood abound in statue and canvas. Religion has been institutionalized. It has been confined to dogmas. More effort has been made to save doctrine than to save men. In all the marvels of my discovery of this interesting land, I saw both the old and the new in religion. I saw it encrusted and stratified. I saw it preserved as an antique. Then I saw the insurgence of the Living Christ. He is coming out of tombs and reliquaries. Christ of the Andes is a Christ of the open air. He is standing on the highway of the nations. His spirit is being invoked in the social implications of the gospel.

Evangelical Christianity, through devoted and for the most part well-trained representatives, is making a notable contribution to this awakening. Schools, such as our own in Asunción and Ward College in co-operation with the Methodists located in Buenos Aires, as well as Crandall in Montevideo, Santiago College, Lima High School, Colegio Bennett in Rio de Janeiro, are bringing the impact of a vital religion upon life in South America. Religious liberty for the most part is freely granted and a generous spirit exists between Protestant and Catholic. One is almost encouraged to

believe that there will be worked out in this Land of Tomorrow a new synthesis of religious values.

Dr. Ricardo Rojas, formerly rector of the University of Buenos Aires, in his singularly interesting book, *The Invisible Christ*, says: "The world needs anew the coming of the Messiah and if he came to earth twenty centuries ago as a man of flesh, the Christ of ritual and temples, today we await the social Christ who will come in spirit as he announced, for the lifting up of souls and the peace of nations."

Gabriela Mistral, the poet, devout Roman Catholic, says:

Our church should remember its essential unity of interest with Protestantism and consider that it loses infinitely less when the free thinker is evangelized than when the youth of Catholic blood embraces atheism with the furor of a Roman gladiator. Sooner or later in an hour of travail these two branches of faith in Christ will come to understand that their fighting one another is the greatest misfortune for all the peoples of Spanish America.

Disciples of Christ, I discovered, are having a worthy share in this spiritual awakening among our Spanish-American friends. In addition to the work of the schools mentioned above, Dr. Guy Inman (Disciple), representative of closer cooperation between the two countries, is known and honored in all the centers of influence. He is in his own right a constructive force in behalf of closer comity and warmer understanding among the peoples of the two Americas. The World's Sunday School Convention in Rio de Janeiro, over which Dr. Robert M. Hopkins presided, made a wholesome and friendly contribution to the new spirit coming to birth.

Christ of the Andes and Christ of Corcovado, which from the highest peak of Rio de Janeiro dominates the city, are symbols of the creative Christ moving in Spanish-American hearts.

Listening In On the World

By JAMES A. CRAIN*

THE serious depression through which we are passing, with its unprecedented suffering and mounting costs of relief, is subjecting the social structure to the closest scrutiny ever given to it in the history of the nation. For years men like Sherwood Eddy, Harry F. Ward, Kirby Page, Stuart Chase, Reinhold Niebuhr and others have been pointing out injustices and immoralities inherent in the system and pleading for reforms. Within the past few months their contentions have been corroborated from sources of high authority. First came the "Technocracy" group to tell us that advancing mechanization of industry will, unless it is directed toward social ends, bring about a revolution in American life that will do away with our present industrial organization for profit, destroy our financial system and supplant our present democratic political system with one dominated by technicians who will direct all production and distribution for public good. Their dream is as fantastic as a tale from *Arabian Nights*, and yet they cite evidence for their conclusions. On January first President Hoover's Research Committee on Social Trends issued its report in which they warn us that "unless there can be a more impressive integration of social skills and fusings of social purposes than is revealed by recent trends" there can be no assurance that "violent revolution" can be avoided. The Committee recognizes the fact that these are strong words and denies any wish to assume an attitude of alarmist irresponsibility, but declares "there are times when silence is not neutrality, but assent."

Technocrats

The declarations of the "Technocrats" are spectacular and astounding. A group of engineers, scientists and technicians began to study our economic and industrial structure following the war to determine, if possible, its direction and probable social consequences. They are completing an "Energy Survey of North America" which reveals such astonishing developments in the offing. Illustration: a safety razor blade edged with carbide tungsten which will last a lifetime without either stropping or honing. Users will welcome this blade with shouts of delight, but what about the safety razor manufacturers and their employees dependent upon blade replacements for a living? They tell us that plans are already in existence for an automobile good for 300,000 to 350,000 miles without overhauling—a "lifetime car" for the average motorist. Our motor car industry, equipped to make 8,000,000 cars per year can replace every car now on American highways within three years. And then what? Our shoe industry, equipped to manufacture 900,000,000

pairs a year, with a present market for 300,000,000 pairs, is soon to be confronted with a new tanning and waterproofing process for leather that will make one pair of shoes good for two-and-a-half to three years' wear.

The textile industry, already in chaos on account of the upsetting given it by the rayon process, is due for another revolution through the development of "ramie" as a substitute for cotton. Ramie, we are told, has a fibre 22 inches long, in contrast to cotton's one-inch to one-and-a-half-inch fibre; it will produce three crops per year on Southern plantations, yielding 1,500 pounds to the acre per crop, as against one crop of 500 to 750 pounds of cotton. It takes dyes beautifully and combines readily with wool, cotton, rayon or silk. It is seven times stronger than wool, is stronger when wet than when dry and can be made into paper too tough to be torn by human hands. It is only a matter of time, say the Technocrats, till ramie will be competing with cotton and then the Southern cotton farmer, the cotton mill operator, the rayon manufacturer, the clothing manufacturer and the paper maker will be faced with ruin. These are but a few of the inventions and discoveries which are on the verge of development.

Just Around the Corner—Frankenstein!

That the technological advances now just over the horizon are sufficient to double our unemployment problem by 1934 and that our whole "price system" (which is but another term for the profit system) is doomed, is the contention of these experts. Industrial life, they say, must be reorganized on an entirely new basis. Production and distribution must be taken out of the hands of profit makers and put into the hands of technical experts whose motives are not personal gain, but scientific production and distribution of goods, whose aim is to get goods produced and into the hands of people for consumption rather than for profit to themselves. Under that system the adult male population of the United States between the ages of 25 and 45, working about four hours a day for five days a week will be able to produce a standard of living for all of the people many times higher than that of 1929. Of course, all this sounds as extravagant as Bellamy's *Looking Backward*, and naturally it has evoked both support and condemnation. Publications like *Harper's*, *Living Age*, *The New Outlook* and *The Nation* have given large space to its story. No less a personage than Senator Couzens, whose millions are the product of the machine age, says that if the Technocrats do no more than to start people thinking about the economic structure it will have done great service. The president of the Case School of Applied

*Secretary, Board of Temperance and Social Welfare.

Science declares that while some of the facts may be wrong, "the total picture is substantially true."

President's Commission

Into the discussion comes the President's Research Committee on Social Trends with supporting, if not wholly corroborative data. The work of the Committee has been financed by the Rockefeller Foundation and its 1,500-word report is just off the press. It declares: "The alternative to a policy of social initiative may conceivably be a prolongation of a policy of drift and some readjustment as time goes on," but "more definite alternatives are urged by dictatorial systems in which the factors of force and violence loom large" whose "basic decisions are frankly imposed by power groups and where violence may subordinate technical intelligence in social advance." In other words, to drift along without intelligent reform of our system is to invite revolution with all its violence and despotism. Among the factors urged for immediate consideration are, "modest plans" to make the present economic system work more smoothly, legislation to lighten the farmer's load, lessening of the hours of toil, development of a more uniform standard of American life so that all can be brought up to its level, unemployment relief, old age pensions, a larger measure of public control of utilities and the extension of that control to certain other industries, such as coal mining, and the gradation of progressive taxes (on incomes, inheritances, etc.) at steeper rates, with possible limitation of inheritances.

A Better World, or Else—

Such a report, emanating from sources of unquestioned authority and vouched for by no less a personage than the President of the United States, will command wide attention. No one can call these critics of the economic structure either "radicals" or Communists. These reports are warnings from responsible men that our civilization is in danger. But there is no guarantee that the warnings will be heeded. Students of the Scriptures remember that the prophet Jeremiah gave to Israel such a report in the years immediately preceding the destruction of Jerusalem, but his utterances were rejected and the prophet himself imprisoned. If we likewise reject the counsel of wisdom we must pay the penalty. The simple fact is that our whole social system, insofar as production, distribution, wages, employment, standards of health, education and living are concerned, is due for an overhauling in the interest of a more just and equitable distribution not only of the necessities of life, but also of the comforts and some of the luxuries. Man has never been content to live very long on bread alone. He demands something above that mere "bread" existence, and asks food for the spirit as well as for the body. It is unthinkable that 120,000,000 people will be satisfied to live permanently subject to periodic depressions.

In the Field of Temperance and Social Welfare

At the recent hearing on the beer bill before the Ways and Means Committee of the House of Representatives, the Disciples of Christ were represented by Secretary James A. Crain of the Board of Temperance and Social Welfare. In his argument against favorable consideration of the bill he presented to the Committee the prohibition resolution passed by the Indianapolis convention. While in Washington he attended the National Temperance Council and the annual meeting of the National Conference of Organizations Supporting the Eighteenth Amendment. He was the guest speaker at the church night dinner of the National City Christian Church.

Mr. S. T. Snead, chairman of the Citizenship and Temperance Committee of the National City Christian Church has been appointed chairman of the Temperance and Social Welfare Committee of the Maryland-Delaware-District of Columbia convention and is carrying forward an active campaign among the churches to rally them against repeal legislation.

Bert R. Johnson, pastor of the Downey Avenue Church, Indianapolis, and treasurer of the Board of Temperance and Social Welfare, is rapidly becoming known for his splendid ministry to those who are facing acute personal problems growing out of depression conditions. During the past three years his study has been the mecca for hundreds of individuals who have lost their jobs and are reduced to want in consequence. His ministry embraces not only renewing courage and hope, but finding of jobs, keeping the roof over families, buying food and helping in the solution of personal problems. He was the speaker on this topic before the annual convocation of the Indiana Federation of Churches in January.

Professor Alva W. Taylor of Vanderbilt University and former secretary of the Board of Temperance and Social Welfare, addressed the quadrennial meeting of the Federal Council of Churches at Indianapolis on "The Church and Education Against Alcohol." Dr. Taylor has written the 1933 mission study textbook.

A call has been issued by the Bishops of the Methodist Episcopal Church through Bishop Edwin H. Hughes, resident Bishop at Washington, for a national conference of church leaders to be held at Washington, D. C., on March 7th and 8th for the purpose of reinforcing organized temperance societies and their adherents by a great uprising of the rank and file of the Christian Church in order to save the cause of national prohibition. The conference will be entirely nonpartisan and its purpose will be to devise ways and means of preventing repeal and nullification of the Eighteenth Amendment.

Student Christian Activity at the University of Illinois

(Disciples' Foundation)

AT THE University of Illinois nearly every church has made special provision for the students of its communion.

Our own church, which stood also across the street from the campus, was burned to the ground early last March; but plans are already well under way for rebuilding a much larger plant, to include the Disciples' Foundation as well, where we may minister to the 800-900 students each year coming to the University from Christian Church homes.

Most of the activities center about Sunday, with student classes in religion, followed by morning worship service.

Sunday night every campus church is filled with student groups. Some have supper together followed by forum discussions or addresses by prominent faculty members.

There are countless activities carried on during the week—committee meetings, plans for social affairs, hikes, picnics, office work, calls in the students' rooms and in the hospital; dramatic presentations; deputations, visiting nearby communities and presenting the work of Christian forces on the campus; regular Friday night parties, for recreation and social development; retreats to plan religious programs, teas and Friendlies to help become better acquainted—all these taken together surely complete the ideal Foundation fourfold program of love, work, worship and play.

Besides, there are many special activities in which all the Foundations share together.

Most important is the annual Life Work Conference on the campus in March, at which time prominent national leaders in every church are brought to the campus to discuss with students the question of vocation, so that lives may count for the most in Christian living.

This year there were about 200 foreign students coming from thirty-nine different countries. These fine men and women represent the cream of the youth of those lands. Every effort is made to make their association with America Christian.

Two groups of students from other lands have sponsors on the campus.

MABEL R. CARLOCK, STUDENT ADVISER.

Champaign, Illinois.

... at William Woods College

THE Y. W. C. A. of William Woods College, recognizing the Christian needs of those people in the rural districts whose church memberships do not permit the hiring of pastors, combined this year with the Y. M. C. A. of Westminster College of this city in an

effort to bring to those rural groups the Word of God. Each Sunday afternoon one may see the William Woods College Ford, filled with young men and women, and perhaps a musical instrument or two, leaving the college bound for some one-room, stove-heated little church, where always an appreciative little audience waits anxiously for the musical talent and Christian messages which these students bring them.

The dramatics department helped recently by presenting as the first dramatic production of the year a strictly religious drama, "The Rook," by Mary Hamlin. A beautiful stage setting, appropriate costumes and splendid acting, made the drama a spiritual inspiration to all who saw it.

The girls attend the church of their choice each Sunday morning. The daily chapel programs of songs, Scripture and Christian messages are another form of spiritual guidance at William Woods. The faculty encourages Christian education, and it cannot be left unsaid that the president, Dr. E. R. Cockrell, through his own Christian living and his innumerable kindnesses to the students, inspires them in a way that no other person could.

THELMA LUGGETT, PUBLICITY DEPARTMENT.

Fulton, Missouri.

... at Bethany College

IN ADDITION to the other religious organizations in the student body two very active student organizations help to center the interests of the college students directly in the church and its program. The men of the college have an honor group known as the Student Board of Deacons and the women of the college have an honor group known as the College Women's Church Council. These organizations represent the college students in the general administration of the Bethany Memorial Church and in addition they carry on a very active program in their own right. In the last two years they have sponsored the Sunday evening forums, religious drama, and the activities of religious emphasis week. Membership in these organizations is limited and honorary. Only those who have demonstrated an interest in the college church and have shown by their own living that they are worthy to be thus honored are considered.

In the Sunday evening forums these organizations have sponsored lectures and discussions by a host of outstanding men from various fields. The forums in the past three years have included the following: Rev. Kirby Page, Dr. H. O. Pritchard, Prof. J. Clarke Archer, Dr. Robert M. Hopkins, Prof. R. M. Bainton, Prof. S. Sidney Fay, Dr. Edwin Errett, Mrs. Mary Austen, Dr. Alva W. Taylor, Dr. William Pickens, Paul Hutchinson, and Prof. Chas. A. Dinsmore.

FORREST H. KIRKPATRICK.

Bethany, West Virginia.

He Healed Them

By LYREL G. TEAGARDEN

(Dedicated to the memory of Dr. James Butchart, pioneer medical missionary to Luchowfu.)

The people sick with divers ills
Were gathered at his door;
He shrank from none who trusting came
His healing to implore.

Alone he worked, was oft opposed
By those for whom he toiled.
"He comes," they whispered, "for no good."
And so his plans they foiled.

"The foreign devil digs the eyes
And hearts of infants pure
For mingling potions secret, rare,
Dread maladies to cure."

He labored on in silence.—Now
The modern buildings stand
A witness to his fortitude,
The cunning of his hand.

The doctors, nurses, seeking still
To serve the multitude,
Continue in the paths he cut
Through wildernesses rude.

Today in busy streets, on boats,
In dwellings high and low
The people ask, "Where is the man
Who healed us long ago?"

"Our blinded eyes he opened; kind
His touch was, sure his knife.
He loved us; taught us of the Christ
Who gives abundant life."

The harvest fields are wide and white.
The furrows plowed are deep;
By faith he bore the precious seed:
He sowed what others reap.



Dr. James Butchart

Dr. James Butchart of Ontario, Canada, began medical work in Luchowfu in 1896. It had taken several years to effect an entrance into the city, but a successful operation which saved a man's life, broke down prejudice and firmly planted the medical work in that city. Dr. Butchart was one of the most skillful surgeons in ophthalmology in the Yangtse Valley. The people of Luchowfu regarded him as a miracle worker. During the last three years of his life, he was connected with the Union Medical School at Nanking, where his reputation as a physician of the highest Christian type was second to none. At Luchowfu where he gave the major portion of his missionary service, there is a large hospital doing a wonderful piece of work under the leadership of Dr. Douglas Corpron and Dr. Chen Da Ren, a Chinese physician and surgeon.

The Rebuilding of the House of Wang

A Play

By ALTA J. HARPER WALLACE

CHARACTERS: Six Women and Four Men.

Three women spectators dressed in long Chinese gowns.

Woman servant, dressed in short blouse and trousers of "coolie" woman.

Unconscious woman patient.

Two men servants, dressed in baggy trousers and short blouse coats.

Foreign man doctor.

Chinese nurse, dressed in uniform.

Wang the Elder, dressed in long gown of Chinese man. Not too neat. Hair disorderly.

PROPERTY:

Room—Waiting room of clinic. Table, chairs, etc.

Improvised stretcher.

Blue, cotton-padded quilt.

Stethoscope for doctor. Clinic ticket and pen.

Wash basin, wash cloth for nurse—and tray carrying thermometers and bottles of alcohol, etc.

SCENE opens in clinic waiting room. Three women are curiously inspecting the articles in the room. They are patients who are waiting for the doctor and they become the spectators for the scenes which follow:

Two Chinese coolies (menservants) enter carrying an improvised stretcher made of plain dark blue cloth stretched over bamboo poles. An unconscious woman covered with a blue cotton-padded quilt is on the stretcher. They are followed by a woman servant. The stretcher is placed flat on the floor.

Woman servant (falling down before stretcher on hands and knees, speaks in loud, wailing, grief-stricken voice, bumping her head on the floor occasionally and rocking her body to and fro): "Ai yaw! She who used to wear silken clothes and look like a delicate butterfly soon must die! Ai yaw! Now the dainty silken lady looks like common servant woman—just like me—hands grown coarse—garments of cotton cloth. In all the house of Wang there was not to be found one silken quilt to cover her—only this old, blue-cotton padded quilt! From his own bed, the gateman gave it to me to cover our mistress" (weeps loudly and bumps head).

Spectators gather around during servant's speech.

First spectator (curiously): "And who is your mistress—and what is this House of Wang?"

Woman servant (in an agonized tone): "Ai yaw! She was the third daughter of the House of Yao. I tended her from her cradle. When she was born, her father was angry because she was a girl but her mother loved her and I loved her. We called her 'Little Precious.' We

dressed her in red, holiday dress with little tiger cap and shoes. We bound her feet into tiny lily feet. The pain was great. Many times she cried softly all night long, but she was brave and she was always kind. When her father gave her to the House of Wang to marry the eldest son, she looked like a plum blossom. She didn't want to leave her mother but the House of Wang was very rich and her father said she must go. Her mother sent me with her (sobbing). But now, all has changed! The House of Wang is very poor!" (subsides into weeping).

First manservant (breaking in): "Day after day we eat bitterness. The eldest son of the Wangs sits at home or lies on a dirty mat in a corner all day long and smokes his opium pipe. The sweetish odor of the opium fills the house. His skin has grown yellow and dry like leather. He cares for nothing but his opium pipe."

Woman servant (growing interested and rising to her feet): "Only his newest concubine finds favor with him. The other women are dissatisfied because there is no money. They quarrel and pull each other's hair and fight in the courtyard. They ask, 'Must we of the House of Wang beg that we may eat rice?' The mother-in-law is very old but we all fear her. The power of evil spirits is in her tongue. She demands that she have to eat the finest of mushrooms, the tenderest of bamboo sprouts, and for her meat the skins of shark and brown roast duck."

First spectator (anxious to encourage them to further speech): "The House of Wang has or has not other sons?"

Second manservant: "The mother-in-law drove away the younger son of the House of Wang because he wished to follow the religion of the foreigner. She says it is because of him that the curse of the gods is upon us. Who knows? Who knows? (aside). What I want to know is when do we receive pay? Can a man eat rice without coppers?"

Woman servant: "Just the same the younger son was kind to my mistress. Though she was the first wife of his elder brother, he called her 'little sister' and his eyes were full of tears when he saw how she longed for a son and how her husband's love for her failed when she bore him only one daughter."

Second spectator to first spectator: "Aye! What else could she expect? She bore him no sons? Can the spirit of a man live without sons?"

First manservant: "The poor mistress begged and pleaded to keep her little daughter with her, but when it was one year old, the elder brother of the House of Wang sold it to grow up in another household as a slave perhaps or some-

day to become the wife of the youngest son of that family. With the money which he received from the child he bought a bag of opium, and soon added another woman to the household."

Woman servant (about to weep again): "When he sold her baby, my poor mistress had a gold ring powdered into dust and swallowed it hoping to die, but she did not die. Only her heart died and she lived on. Day by day the master bought more opium and now the House of Wang is ruined. This awful malady is upon her. She is sick unto death! (wailing loudly and weeping, as, folding her arms, she sways her body backward and forward). The wrath of the gods is upon us! My poor Plum Blossom will die! Ai Yaw! Ai Yaw! I wish I had never been born!"

Second manservant: "In the house there is scarcely a thing which a man could sell for a silver piece."

Second spectator: "Aye! The curse of the gods must be on her. She'll die no doubt."

First spectator: "But why do you come here? Is it not to see the foreign devil doctor? They say he does many strange things and works much magic. He has not come yet. They say he is eating rice. I saw him once. His face is white. His hair is an ugly yellow, and his eyes!—how he sees with them, I don't know. But such feet! His feet are so large, when he walks I am afraid the ground will fall through. I was afraid of him, but my sister-in-law says he is kind; that his hands are very gentle; and that he spends his life working with sick people. Why he should, I'm sure I don't know. They say it has something to do with the Jesus doctrine. I came today to see. I shall stand near the door where I can quickly get out if I don't like it."

Woman servant: "Oh, I am afraid—afraid! I did not want to come. I want to take her away now to die in peace. I fear that the gods will be angry with us for bringing her here."

First manservant: "But last night when everything else had failed, I ran to the north side of the town where Wang the younger lived—him whom the mother no longer permits to live under the ancestral roof. And he said we must bring our mistress here. I told him of all we had done for her, of how we had given her to drink a beverage made from the powdered skin of snakes and of how the charm doctor had refused to come without money. I told him that there was no use to come here. He showed anger that I did not readily obey. He said that the foreign doctor could heal all kinds of diseases and that if we did not bring her, he would break down the gate and fetch her himself. The mother-in-law will be angry

indeed if she knows we have come. Perhaps the opium which she ate this morning will keep her sleeping until we have returned."

Third spectator (bursting with information): "In a few minutes, a hundred people will be here with all of the sicknesses which the gods could have invented. This foreign doctor is full of power. Do I myself not know? He took from my back a tumor as large as a pumpkin. He put me to sleep with vile smelling medicine, and when I awoke, the tumor was gone. And my husband, he who had not seen the light of day for ten years, for him he made new eyes. And our neighbor, he who was shot by bandits until his father thought him dead and went to purchase for him a coffin—him this foreign doctor cured and now he plants his vegetables, and sows his rice and leads his water buffalo to the pond to drink just as the rest of us do. This doctor says there are not many gods but one God. He tells us wonderful things about a man named Jesus. I am learning to read. Soon I shall read for myself in a book the good tidings."

(Enter foreign doctor followed by a Chinese nurse carrying a tray.)

Doctor (bowing slightly): "Good afternoon" (goes quickly to stretcher on floor, lifts cover from face of patient and looks at her searchingly).

Third spectator: "Good afternoon, Teacher" (others gather curiously about the stretcher staring open-mouthed at the doctor).

Woman servant (prostrating herself on the floor before the doctor kotowing): "Teacher, teacher, have mercy upon us. Do a good work! Cast out from my mistress the devil which afflicts her flesh. Raise her from the dead! Save her from the wrath of the gods!" (bursts forth into loud weeping).

First manservant (with hands clasped together over his chest in a manner of gratitude bows slightly several times): "Teacher, teacher, help us, help us!" (imploringly).

Doctor (gently taking arm of woman servant and lifting her to her feet): "Woman, I myself am not a god. I am only a man like other men, but I serve the one named Jesus unto whom all power has been given. How long has your mistress been afflicted with this illness?"

Nurse (busies herself about patient sponging her face and hands):

Woman servant: "Since the coming of the new moon she has not spoken. Before that she cried aloud day and night and wished she might die."

Nurse (addressing doctor): "Temperature is high, sir."

Doctor: "Why did she wish to die?"

First manservant: "The wrath of the gods is upon us, teacher, and her mother-in-law is cross."

Third spectator: "Her husband cares only for his opium pipe."

Second manservant: "We have no money."

Second spectator: "She bore no son."

First spectator: "Her master sold her baby girl."

Woman servant: "Aye, and when her husband's love for her failed, and he brought another woman into the home, it broke her heart."

Second spectator: "Is she a foreigner to carry on so because of that? I have heard that with them it is so. It is true that she suffers. It is always so with us Chinese women. It is our fate."

(Doctor busies himself taking patient's pulse, blood pressure, etc.)

Nurse: "Yes, it is true that Chinese women suffer. The God whom we Christians preach knows what suffering means. God so loved Chinese women that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

First spectator: "You say that your God gave his son? Did he give him away to another family to be their son?"

Nurse: "No, he gave him into the world to teach the world of God's love. But some of the people would have none of him. They nailed him to a cross."

Second spectator: "And was it his only son? And did God know that they would nail him to a cross?"

Nurse: "Yes."

First manservant: "Then why did God give the world his only son? Why did he not keep him safely?"

Nurse: "Because he loved you and me, and wanted us to know that he loved us."

Third spectator (with great approval): "Aye."

Woman servant: "Ai Yaw! God must have loved his son even as we love ours. Does God love us that much—to give his son to die for us? Such love is not known even among Chinese women."

First spectator: "Tell us more about this God. Already I want to know him."

Third spectator (addressing the nurse): "Aye, teacher, tell them how Jesus healed the sick, and how he blessed little children and how he himself was raised from the dead."

Nurse (pointing to a room off stage and addressing the group): "This room is the chapel. Come there at five-thirty this afternoon. Our Bible woman will teach you what to do to follow Jesus."

Doctor (having completed the examination of the patient, addresses the woman servant): "I think your mistress probably has malarial fever. It is not caused by devils. It is caused by germs. I feel sure that she can be cured, but it is necessary that she live in the hospital for at least two weeks so we can see her daily and treat her properly. If she does not have treatment, she will soon die. Third-class rates for two weeks in the ward are \$8.40. Fourth-class rates are \$4.20."

Woman servant: "Ai Yaw! Four dollars and twenty cents! We of the House of Wang have not a copper, and besides,

Wang the Elder, I fear him! He will be so angry! We dare not leave her here!"

First manservant: "But Wang the younger said that we must do as the foreign doctor said. He himself will pay for her care. If we take her away she will surely die. It is best that she be left in the Christian Hospital."

Woman servant (assenting): "Well, we will leave her. If his wrath destroy us, what does it matter?"

Doctor to nurse: "Take her to the ward."

(Nurse directs menservants to pick up stretcher and follow her. Exit.)

Enter Wang the Elder (walking angrily) addresses woman servant: "What are you doing here? Where is my first lady? How dared you bring her here? The gods are angry with you! The foreigner will destroy you. You good-for-nothing, disobedient scoundrel of a woman! You have brought disaster on the House of Wang."

Doctor: "Dear sir, only one thing has brought disaster on the House of Wang. That is the fact that you do not know the one true God. If you come to know him he will help you to give up opium smoking. There will be many steps for you to take later in knowing and serving the one true God. But the first step for you to take is to come into this hospital as a patient, let us treat you medically for this bad habit and teach you how to receive and to use God's power in your life. That is the first step toward the rebuilding of the House of Wang."

Wang the Elder (in a frenzy): "Opium, teacher, opium! Oh, give me opium! I have no money left. I have no more opium. There is a pain which gnaws and gnaws at my vitals like the gnawing of a mad dog. I cannot sleep. I must steal it, I must kill—anything, anything, but I must have opium!"

Doctor: "But would it not mean much to you to be rid of this evil habit—to no longer want opium?"

Wang the Elder: "Ah, yes, to no longer want opium. Teacher, if you and your God can bring that to pass, I shall follow your God all the days of my life." (re-enter nurse.)

Doctor to nurse (handing her a ticket which he has been writing): "Take Mr. Wang to the opium ward and ask the interne to prescribe opium treatment. When the pastor makes his rounds notify him of Mr. Wang's arrival."

(Nurse disappears with Wang the Elder followed by the spectators who have been listening to the whole procedure open-mouthed and making comments one to another.)

Doctor: "Already I am late for my general clinic. Oh, well, some seed has been sown today which will bear fruit" (lifting his face toward heaven he prays): "Our Father in heaven, may this day be the beginning of the rebuilding of the House of Wang. In Jesus' name, Amen." (Exit.)



The "Oregon"

Eleven Days on the "Oregon"

By AMBRA H. HURT

*To Conference, To Conference,
To see all our friends!
Home again, Home again,
Chuggity-chug!*

MORE than four weeks ago we left Mondombe for Bolenge to attend our regular biannual field conference and now all of the papers have been read, the discussions discussed, the committees committed, and all of the affairs of the Mission have been properly settled (!?) and we are once more aboard the S.S. "Oregon" homeward bound. The old boat, like the dappled steed of our grandparents' day, "ain't what she used to be," but at that I think she is still going strong. Built for six white passengers and limited to ten by the government, we have twenty-four on board—and are still afloat!

I'm sorry we didn't get to Longa before dark for the people here do so much enjoy the visits of the white teachers since theirs have been taken away. A few folks came on board for a chat but it was too late for a meeting.

Second day—We lost one passenger today. Mr. Weaver left us at Mbangu; he will meet a group of Bolenge teachers at a nearby town for their mid-year ekitele. Bakombo, the district evangelist, came out in a canoe to meet the "Oregon" at a poste below Mbangu; he is an old Mission boy whom we all like and admire so much and in the excitement of greetings and handshakings no one noticed that the canoe was not properly tied until it began to fill with water. Before anything could be done it was swamped and sank. And it was a borrowed one too! Casualty number one.

We ran late this evening and it was quite dark when suddenly the natives began to call out that the Mondombe launch which is tied alongside was sinking. The engines were stopped and there was a wild scramble of natives climbing out of the launch and of white men rushing to the rescue. Sure enough the launch had several inches of water and beds and luggage were quite soaked. All sorts of conjectures were made as to the cause, "A plate had been pulled loose"; "No, a snag had torn a hole in the bottom"; and so on, and so on. After the water had been bailed out a real investigation was made and it was

discovered that ten men had been sitting in the back of the launch talking! The weight in the end caused the water to pour in through some holes in the upper plates. Near-casualty number two!

Third day—Monieka at about three o'clock today. The boat doesn't usually run on Sunday but since there are no towns along the river here it was thought best to go on with our big crowd, for being tied up in the bush all day doesn't add to the amiability of an already sweltering, cooped-up group of tired folks. The Jaggard family was happy to reach home again and our passenger list is again reduced. It seems to me that the station has never looked so pretty as it does now; it is so well laid out and cared for. First love dies hard, so maybe I am a bit partial, for this was our first home in Congo and where we received our native names. Church services tonight, with the visiting whites supplying the preaching and special music. The church was brightly lighted with electric lights! We are not out of civilization yet!

Fourth day—A late start today, but as head of the commissary department I was glad for the gang to have another meal on shore! About four hours above Monieka we passed the Catholic Mission at Bokote—how it has grown in ten years! When we were at Monieka we visited it when there were only a few mud houses and now there is a lovely brick church with towers (almost a cathedral for Congo) besides several brick houses and splendidly kept grounds. If we only had resources equal to theirs! Slept tonight at Inkaka, a former company post, but the houses are empty now, as only one small Portuguese shop is left—the depression in Congo!

Fifth day—This afternoon we stopped to take on wood at a little clearing where there was the most unusual house I have ever seen. The walls of the lower floor were made of mud in regular native fashion but across the mud walls, and extending beyond them, a wooden floor had been laid with poles supporting it from the ground and a second story had been added made of boards put on

lengthwise. It was topped with a thatched roof and a queer looking place it was! The native owner was not at home but he is reputed to be a man of "wisdom" and a great traveler for he has been to "Mpoto" (probably Belgium). His house was protected by a large crucifix with the added precaution of a huge padlock.

Tonight we reached Bonsanga where there is a teacher from Monieka about twenty minutes walk from the beach. I didn't go ashore but I was so pleased when the teacher came on board to greet me to find Bokese, a boy whom I had known down river. How gratifying it is to find these young boys developing into leaders.

Sixth day—We have been congratulating ourselves on the lack of rain but today we began to wish for rain! The tin roof of the "Oregon" is rusted through in many spots and the sparks drop onto the dry wood beneath; we have had several scares but today we had a real conflagration. Some sparks fell on one of the awning storm-curtains toward the back of the boat where the draft is strong and in a second it had flared up and across the dry old ceiling. Fortunately several people saw it and pails of water were dashed on it immediately, so we have nothing worse than some blistered, scorched boards to remind us of the experience, but of what might have happened we dare not think! Nineteen white people, including five children, and two score of natives have cause to be thankful tonight. How we do need a new tin roof on the "Oregon"!

Seventh day—We have three enthusiastic hunters on board who have delighted in firing away at every bird and crocodile along the way. This morning before breakfast there was a great cry from the natives of "monkey, monkey" and there sure enough were three monkeys on a tree very close to the water. "One, two, three," and all three guns blazed away at one time and—one little baby monkey fell! The mother and the other monkey ran away into the forest. The cable man swam ashore and retrieved the little fellow but there was

much groaning over the ones that escaped.

Two more roof fires today! Mr. Boyer was standing on the rail pouring water on a smoking spot when his brand new helmet went off into the river; fortunately it is cork and so floated merrily down stream. Captain John put the boat about and we chased it a short distance before one of the men was able to "make a long arm" and rescue it.

Eighth day—We have had all sorts of alarms on this trip except "man overboard!" This time it was a nice woolly steamer rug (extra long to cover P. D.'s six feet and six!). We weren't quite so quick as when we raced with the helmet and this time we lost. Wema at 8:30 this morning and a happy group waiting to welcome home their "white folks" but disappointed not to see the Johnston family who will be coming up on the next trip of the "Oregon." Things were quickly unloaded and by noon we were on our way again. However, a little rain and wind delayed us for a short time. A gentle rain kept up all afternoon and not only cooled the air but relieved our minds of the danger of fire. During the afternoon we passed a little fishing camp by the river's edge and saw an albino man standing out in the rain watching the boat chug upstream. This brought on a discussion with the natives about albinos and I find that they have some interesting theories to account for them (all of them wrong, of course). I had never thought before of the effect of the sun upon their skins, but the natives say that they are constantly covered with skin eruptions and if they are in the sun for a long time the skin cracks as if cut with a knife. It sounds reasonable of course, for if our light skins burn and blister, a total lack of pigment must mean an even more sensitive skin. One boy told me that an albino child would be immediately put to death in his tribe.

Tonight we are stopping at one of the numerous villages called Wema and much to our amazement found only the men of the town at home. Upon inquiring we were told that the women and children were across river, presumably fishing, but later it developed that they had been sent away because there were rumors of revolt and war. It has been very, very, hard for the natives to collect the number of francs necessary for their tax since there is no market for their produce and almost no work for them at the company places. Two men from this town have not paid their tax and the State chief has threatened to imprison them if it is not paid soon. The men insist that there is no way for them to obtain the francs so they have collected all of their spears and knives, have sent their women and children away, and are waiting for the chief to come to seize them. It will mean a fight, of course, probably several killed and injured, and yet they seemed a friendly people and begged us to stay and talk with them! How hard it is for us to understand all

of these hard times and how much harder it is for them!

Ninth day—This morning we stopped at Bolombi, a village of the riverine people, that the crew might buy fish. We saw many men, women, and even young boys, with the greasy headdresses that are the mark of *Inongo*, a secret organization which is quite widespread through this region. Each separate group has a name and a set of rules; they seem to have very little in common except the general name and the cap which they all wear. The special mark of this group seems to be *ngola* smeared plentifully over the upper part of the face! Their weakness, of course, lies in the fact that they have no head and little unity; it will be a bad day for missions and missionaries, if ever they can perfect their organization! Talk about rouge! I have never seen so much in one place as these women have smeared on their faces. I don't remember having seen just this style of hairdressing before either; the hair is pulled up tightly over some kind of a foundation (maybe a gourd) about 6 or 8 inches high. It really is quite impressive and since most of their costumes consist of one or two anklets, and perhaps a bracelet, the ensemble is rather startling. We're out of civilization alright now!

Tenth day—Mr. Hurt and Dr. Baker left on their bicycles early this morning for the next town, about fifteen miles away, where we have a teacher—they were back by two o'clock, hot and tired, but reporting 150 at the morning church serv-

ice. We found an interesting man in this town, a tax collector for the State; he has been a soldier and went to school in the Katanga District and speaks French quite well. He is a Catholic but invited us to have our service at his house where we could have the largest crowd. Captain John preached to 125 people and later fifteen Christians came on board the "Oregon" for a communion service with us and the crew. A large group came to beg us to send them a teacher. Their pleadings for "a teacher, someone who knows our language and our ways, to help us and to show us the way," were most touching and made us resolve that in some manner, money or no money, we'll find a way to send them a teacher for the last six months of the year. A little boy of about ten, who had been baptized several months ago, asked to go to the Mission for school; he is a cunning little fellow, the son of a chief, and quite bright. Wouldn't it be wonderful if he came back some day as a teacher to his people?

Eleventh day—Mondombel! Virginia just came running to say, "Oh, Mother, isn't it nice to be at home!" Home! Yes—thousands of miles from the land of our birth, amid the people of another race and color, still we are at home, for home is where the heart is and surely our hearts are bound forever to these black-skinned, needy, but always delightful friends of ours in Congoland.

The welcome back was worth the tiresome trip!

How a Life Was Saved

A VILLAGE woman was on her way to the village well to draw water for the evening meal. It was dark and on the pathway there lay a cobra all coiled up. The poor woman stepped on the cobra and it bit her close to the big toe. She immediately called out, "Come to my help, I have been bitten by a snake. Come quick, come quick." The people soon gathered and their first thought was to send for the witch doctor. Why not? They had always done so. However they finally decided to call for the Christian evangelist who lives in the village and whom they knew to have medicines in his home. He was soon on the spot and made a deep incision with an old razor he had. Into this incision he placed the crystals of permanganate of potash. But the blood would not flow and so he applied hot water to her limbs in order to get a circulation, as the blood had become partly congealed because of the poison of the snake bite. He worked hard to keep the woman from going to sleep, for he knew that much of the battle in saving the woman's life was in keeping her awake. He worked all night with the woman. The village people expected her to die. As all before her who had been bitten by a cobra had died, how could she live? But this young Christian teacher and evangelist

was determined by the help of God to save the woman's life. He assured the village people that this could only be done by God's help. During the time he was working to save the woman's life, many an audible prayer did he utter for God to bless what was being done to save this woman.

The evangelist's efforts were rewarded. For to the surprise of the village people her life was saved, and she is a well woman in the village today. Since this woman's life has been saved the village people have pled with me that under no circumstances shall we ever think of transferring this evangelist from their midst.

If this Christian evangelist had not been living in the midst of the village people, that woman's life would have "snuffed out." This evidence of what Christian service has done and can do has shaken mightily the village people's belief in their witch doctors and superstition.

How glad I was that we could have in the hands of this evangelist a small kit of medicines and simple remedies and by the use of which this poor woman's life was saved. It is such service as this that makes Christianity stand out in wonderful contrast to all other religions in India.

WALTER G. MENZIES.

Pendra Road, India.



Miss Zonetta Vance in her flower garden in Kulpahar before her transfer to Pendra Road. The Indian girls are teachers of the children's school

The Fine Art of Living

By ZONETTA VANCE

I WANT to tell you something about our school here in Pendra Road. We have finished the first year. It has been a busy, happy year and, I hope, a profitable one. In all, we had fifty girls enrolled for the year but one went home to be married. Fourteen of the number are boarders, fourteen have one parent living who is either very poor or is a ward of the woman's home in Kulpahar, and the other twenty-one are orphans. Of the forty-nine girls, thirty-five have been in the Children's Home in Kulpahar. So, although I left the Children's Home to take up this work, it is really just going on with it in another place which is in a better climate. Of the thirty new girls who will be coming next year over half are my Children's Home girls. Not only do I have my children here, but now that the home in Kulpahar is closed, I will have a good portion of the equipment from there, so I shall feel more than ever at home. Even one of the swings which the Anderson, Indiana, women gave us is to be here for the girls' enjoyment and to remind me of their kindness, while the other goes to Mungeli, where the smaller girls have gone. Later, the girls from Mungeli will come to me here, and even the little babies I worked so hard over will be my schoolgirls here. So it does not seem that we have closed the Children's Home, but have just moved it to a better place and given it a different name.

The girls I have are from eleven to eighteen years old and in grades five to eight. We do not have the brightest girls. They go to Bilaspur. Of course to you a girl of eighteen seems a big girl to be in the grades. But these girls have so many generations of ignorance and deprivation behind them that we feel they are doing very well. Each generation goes beyond the last, except for an occasional throw-back, and the children and grandchildren of many of these girls will probably be in high school and college at eighteen.

We are slowly developing our vocational

work, but I find that it is not well to hurry that too much. We began with our gardens last July and had some small fields—or patches, you would call them—of rice, corn, peanuts, sesame and lentils. The peanuts did best. The ground was all new and we could not get all the fertilizer we needed. There were so many things to look after and the teachers did not know much more about gardening than the girls, so we had to just get along the best we could. We hope it will go better this year. But we have not had money enough to get the fertilizer we need, so we cannot expect too much.

After the rainy season I turned my chickens over to the girls to learn on. We have gradually added pigeons, ducks and rabbits, and they enjoy them all so much. And especially do they like the little ones—as I suppose everyone does—unless it be the rabbits for the first week. When the first baby rabbits came, one got out of the box and into the yard and was wiggling helplessly about. A girl came along and saw it and called others to see. No one would touch it. One of the girls brought a big leaf and a stick, pushed the rabbit onto the leaf and brought it to me and said, "Miss Sahib, what kind of a worm is this?" She could hardly believe that it was a baby rabbit, but put it back in the box and it with its five brothers and sisters became as pretty a little snow-white rabbit as you ever saw.

One morning there was a great commotion over an old white nanny goat with two little brown kids, which the girls discovered in our little lot. Later we bought a little Indian cow with five dollars which Miss Mary Clarke gave us for that purpose, and there was great excitement when someone discovered a wee red calf with "white shoes and stockings," as Jamunia said. I suppose you would not think it much of a calf, for it is smaller than any Jersey calf I ever saw. The cow is not much bigger than a good healthy yearling and gives the grand amount of a quart or less at a milking and not rich at that.

But she will do for the girls to learn on and sometime I hope we can have some really good cows. But they cost a good deal and we haven't a fence to enclose enough pasture any way, although we have the land.

How the girls love the live things! They literally love them to death sometimes. When the kids were little, it was a very common sight to see two girls, each with a kid in her arms, walking around or sitting in the shade playing with it. One day a third girl wanted one but got there too late, so she went and caught an old hen and carried her around in her arms.

But now they have something better than kids or hens, for Miss Clarke brought us little Samuel, one of the babies from the Children's Home. Each cottage of girls takes turn caring for him. It is splendid for the girls but a bit hard on the baby. He is two years old though, so can stand more than a little baby. We hope later to have a younger one for them. One of the things we want to teach the girls is the care of children. I hope sometime we can have a cottage just for the babies. Of course we have a teacher who oversees the baby and those who care for him.

We built three new cottages this year and have more than enough new girls to fill them. We also dug two new wells, as the first well does not have enough water.

I did not go to the mountains for a vacation this summer as we usually do, and as the doctors say we should. It is not so hot in Pendra Road as in some stations. But I did have a little vacation with Miss Anna Bender, at a Railway Rest House, seven miles from Pendra Road. It is on a steep little hill where we could look out over the tree tops in all directions. It is surrounded by miles of jungle. We were awakened in the morning by the crowing of wild jungle fowl and birds of all kinds were about. We slept out in the yard as we always do in hot weather. There is no dew and it is delightful. One night a small leopard went into the house which we had left open to cool off. A loaf of bread wrapped in a cloth had been left on a shelf in the dining room, also a big tin cracker box. About three o'clock in the morning I heard a tremendous bang and out the front door, over the veranda and down the path went Mr. Leopard so fast that I could hear the air whiz as he went through it. But, poor fellow, he lost the loaf of bread, which fell out when he landed on the ground, and got away with only the cloth, and that we never found. Next morning the bread lay where it had dropped and I found the tin box on the floor. I suppose the bang it made falling on the bare stone floor made such a noise that he thought he was being shot at, for he got out with all haste and never came back.

The next day after I got home I had to go to the station two miles away to meet six teachers and forty girls and get them settled and set up to housekeeping. These are busy days.

Within College Walls

Atlantic Christian College

MISS MARGARET MANGET, a Student Volunteer representative, visited the college in November. Miss Manget, a daughter of missionaries, was born in China, and has lived most of her life there. She said, "If you call me a Chinese, I won't mind." The enthusiasm of her youth, her consecration, and her devotion to a cause, will bear worthy fruit. She spoke at the chapel service and at a number of group meetings throughout the day.

The college and the town of Wilson were fortunate in hearing Dr. Sherwood Eddy in three lectures on November 23. At ten o'clock he spoke in the college chapel on "Russia Today," and at eleven in the high school auditorium on "Gandhi versus the British Empire," and in the evening at a mass meeting on "India, Russia and China," and therefore gave first-hand information as to movements and conditions in these countries.

Bethany College

A student constructed and student directed golf course is one of the newest recreational facilities for members of the Bethany College community. A nine-hole course has been laid off on the hill back of Parkinson Woods, and tees and greens are being constructed by the students themselves. It will be open to all Bethany visitors by spring.

Members of Alpha Psi Omega, honorary dramatic fraternity of Bethany College presented the "Enemy," a powerful four-act play by Channing Pollock, on December 3. The chaos and ruin caused by the war was very ably portrayed by the Bethany students. It was the first dramatic presentation of the year.

William S. Wilkin, of Wellsburg, was elected chairman of the executive committee of Bethany College at a special meeting of the board of trustees at Bethany. Mr. Wilkin succeeds M. M. Cochran, of Uniontown, who served in that capacity for many years.

Butler University

Forty-six students of the Butler University College of Religion are actively engaged in the ministry this semester according to a recent report at the university.

A total of sixty-three churches are served by this group of Butler students. Twenty-one are full-time charges and the remainder are served on half-time and quarter-time schedules.

Religious groups represented by the sixty-three churches are Disciples of Christ, fifty-one; Presbyterian, three; Reformed, two; Episcopal, two; Evangelical, one; Pilgrim Holiness, one; Church

of Brethren, one; United Brethren, one; Moravian, one.

Three hundred and fifteen pairs of shoes, fifty overcoats, thirty-five suits, 150 dresses, 110 hats and other miscellaneous apparel, constituted a portion of the contribution of the Butler University student body toward a charitable end. The collection was made as a result of an "old clothes" campaign to help supply the needy of Indianapolis, which was sponsored among students in the university by the *Butler Collegian*, student paper.

A framed copy of the original poster which was the cause of the arrest of Alexander Campbell, at the time of his visit to Dundee, Scotland, was recently presented as a gift to the Butler College of Religion by Fred Cowin of Ann Arbor, Michigan.

Cotner College

Richard H. McCann, '24 principal of the junior high school at McCook, was elected first vice-president of the Nebraska Congress of Parents and Teachers at the annual convention recently held.

Barton L. Kline, '30, superintendent of schools at Rosalie writes "Why Children in This School Pass," in the *Nebraska Educational Journal* for December. The editor's note says: "This project, described in the fourth of a series of articles secured in the Journal especially for rural school-teachers, has been developed in rural school systems connected with a town school for administrative purposes."

The sophomores won the interclass basketball tournament which is part of the intramural program in physical education.

College of the Bible, Lexington, Kentucky

The famous library of old books, magazines and pamphlets furnishes the ministerial students in the College of the Bible with varied and voluminous materials for the study of the origins and early history of our religious movement.

Scholars from all over the United States in many departments of learning visit and work in this rare collection as source material for articles and books.

This is especially true with reference to the history of our own church and its leaders, e. g., the recent book of A. W. Fortune, *The Disciples in Kentucky*, and C. C. Ware's, *Barton Warren Stone*.

Illinois Disciples Foundation

Large numbers of the students who come to the university have never been away from home before and find the Foundation is its most effective substitute. The Thursday afternoon "Friendlies" held from 3:30 to 5:30 at which the students drop in for a few minutes

between or after their classes, will be long remembered by hundreds of students who have graduated from the university.

There seems to be a surprisingly large percentage of the students who have talent for one thing or another. This was shown when Gilbert Froman organized almost overnight an excellent twenty-piece orchestra to play before the Forum programs. Other students sing in the church choir and work with the dramatic club. All these worth while activities show that the campuses of large state universities are not nearly so godless as they are too often pictured.

Lynchburg College

A statement came as a result of Dean Sadler's visit to New Orleans during the week of December 1. It is, "The Southern Association of Colleges and Secondary Schools met in New Orleans, December 1, 2. At this meeting the triennial report of Lynchburg College was examined, and on the basis of this report, Lynchburg College is to be continued as a member of the Association. This means that the graduates of our college will be given full standing in any university or graduate school in the country."

Miss Keturah Antrim, instructor in women's physical education, and assistant in biology department, and Dr. E. M. Berry, head of the mathematics department, gave papers at the regular meeting of the Specs Club, Friday evening, November 25. "The Beneficial Effects of Exercise" was the subject of Miss Antrim's paper in which she emphasized the fact that physical exercise affects the whole body and mind. Miss Antrim told of the experiments conducted on wild hare and on dogs, and applied to human behavior, which demonstrated high hemoglobin content of muscle cells and high respiratory rate during periods of strenuous exercise. That exercise strains respiratory organs and heart, Miss Antrim admitted, but she indicated that too much emphasis has been laid on these phases, and too little attention paid to the effects on the body as a whole.

William Woods College

Captain G. W. McLain, of the Seminole Hotel, has many times proved himself a friend of William Woods College by contributing shrubs to beautify the campus and by extending courtesies to the entire college group. He has again made a gift which is very much appreciated. In the early part of November he donated both the bulbs and labor for a large tulip bed which is on the front campus.

Rising to the Occasion



The Institute at Vigan

IT HAS been our practice here in the northern provinces to hold annual institutes, for the most part fostered and largely managed by missionaries, with the mission bearing most of the expense.

After the drastic changes in our work here last year no plans were made for an institute this year. But our pastors began writing and talking to each other and it was decided to hold an institute in Sep-

tember at Vigan. There were forty-one regularly enrolled pupils and teachers and before it was over seven more had come, while there were many visitors for one or two periods. The courses taught were: Self-support, Personal Evangelism, Bible, Meaning of Religion and Proper Conduct of Religious Meetings. One period each day was given to the discussion of local church problems and their solution, one hour to music and one to games and recreation. At night there was presentation and discussion of sermons and sermon material. There was a half-hour devotional at the beginning of each morning and afternoon session.

In former years the dormitory was used, with its cooks and helpers. This year the delegates bought, cooked and served their own food and washed the dishes. Two of our young women, seminary graduates with A.B. degree, did the marketing and managed the housekeeping.

Delegates were present from nineteen churches. All voted that this institute was one of the happiest ever held in this territory. To me it speaks well for the spirit of these so-called "abandoned" Christians and promises well for the future.

W. H. FONGER.

Bucay, Abra, Philippine Islands.

Through Shanghai Flames

By ROSE T. ARMREUSTER

CRUELLY treated by the world, embittered and with a heart unresponsive to kindness, Ikeoka San came to live with me as secretary, and helper in Sunday school work. She had been trained for kindergarten work, but had not been able to secure a position. For nearly a year we lived and worked together. Then she was offered a position in the kindergarten on the compound of the Japan Cotton-Spinning Mills in Shanghai. Her pupils were the children of the Japanese staff of the company, and she lived in a dormitory with other Japanese on the mill grounds.

Her vacations were spent in Japan. She always came to see me and interesting were the tales she told me of her life in Shanghai.

Last May she came again, having been compelled to leave Shanghai with many other Japanese women and children when the fighting began, and this is her reaction to the "Shanghai Incident":

"Sensei (Teacher), if all, or most of the Japanese who live in Shanghai were Christians, there never would have been any trouble between Japanese and Chinese there. But the majority of the Japanese treated the Chinese as inferiors, constantly criticized China and the Chinese, even before their Chinese servants, and the Chinese employees in the mills were often treated most unkindly as well as unjustly.

"When I saw this," she continued, "I thought to myself, 'These Chinese are hu-

man beings as we are, and have the same feelings that we have, so why insult them and wound their feelings?' And I decided that I would treat every Chinese with whom I came in contact as I'd like to be treated—just practice The Golden Rule, since I am a Christian.

"When the boycott was carried out we Japanese were actually suffering. Every servant left. We could buy no food or any other necessities. We dared not go into the streets. No riksha or taxi would take us anywhere. We could not even use a telephone, for as soon as the operators recognized the voice calling as that of a Japanese, the answer was, 'Line busy,' and no connection was made. Desperate, I said to my Japanese colleagues that I was going out alone to secure some necessities. They tried to dissuade me from attempting this, told me I would be insulted, stoned, possibly killed. I recognized the danger but I thought, 'I have always shown nothing but friendliness to the Chinese shopkeepers, and they have always been polite to me, so I feel sure I shall not be molested.'

"So I started out. I haven't time to tell you all the experiences I had, but to illustrate: Suppose that I visited ten shops. Well, of the ten, I was treated rudely in two of them and told to get out. In two shops they refused to sell me anything, but apologized for not doing so, saying that they were strictly forbidden to sell any Japanese goods, such goods being packed away upstairs and

sealed, nor could they sell anything to a Japanese. But at the remaining four shops, they said that they were forbidden to sell any Japanese goods, or to have anything to do with any Japanese, but since I had always been so friendly and polite whenever I had done any buying, they would disobey the order and let me have anything I desired, though they would have to unseal the bales and boxes in which the goods were stored. So I bought all that I needed and returned to the compound in safety.

"Several days later two of our former menservants came to see me, saying they had heard that I was planning to return to Japan in a few days. 'You will need someone to fasten your boxes and tie up your luggage and carry everything to the boat. You were always so kind and considerate to us when we were employed here, we would like to do this for you if you will permit us to do it.' So a few days later they came and tied my boxes and *kori* and carried them to the boat at night, not daring to be seen carrying luggage for a Japanese to a Japanese ship for fear of being dragged to prison or worse.

"And," she concluded, "that is why I say that if the Japanese in Shanghai were Christians, that terrible trouble would never have occurred."

Under a new plan operative from January 10 to March 31, 1933, you can secure a year's subscription for WORLD CALL for One Dollar by including a coupon good for fifty cents, which your WORLD CALL secretary will provide.

The Missionary Organizations' Own Section

"Hereunto Have Ye Been Called"

With Intensified Motives
For Spiritual Enrichment
To Increased Membership
To Enlarged Service
To Stewardship of Possessions

Spiritual Enrichment

WHAT more worth-while and needed goal could missionary organizations set than that of Spiritual Enrichment!

For a number of years the most of us have made material things—houses, lands, money, apparel—not the means but the end of life. We have evaluated people by what they possessed of such material things rather than by what they are. Judging from what we have striven for, we have placed the greatest value on things other than what our Master taught us to seek first. We have cluttered our lives with nonessentials. We have spent our energies on the fleeting, not the permanent.

We need to be done with false estimates and to set up right standards. We need to empty the vessel so that He can fill it with that which truly enriches. Someone has said that "Life is made rich not by what we have but by what we are."

We are told that the missionary is greatly handicapped by the failure of the so-called Christian world to be really like Jesus Christ. We are like that group of Japanese students who said to a missionary, "Our heads are full of knowledge, but our hearts are barren and empty." As individuals and as missionary organizations we need Spiritual Enrichment.

The achievement of Christlike character should be the goal of our lives. This means "the right conception of God and of Christ's way of life, accepting as our own Jesus' standard of values, his attitudes, his loyalties, and his spirit."

How can we secure the right conception? How can we become imbued with the spirit of Christ? There are many resources at our disposal if we will only use them.

One of these is prayer, a resource which has been neglected and all too often crowded out. We have felt ourselves sufficient. We have been busy with our activities. Let us now make a time and a place for a deepened prayer life. It is suggested that we make regular intercession for definite work and workers and for specific needs. The neglect of prayer accounts for much of the failure in our Christian living. We are admonished to "Attend to prayer."

A second resource is the reading and study of God's Word. If we could lay aside preconceived notions, prejudices

and inherited beliefs and give the New Testament a fresh reading, surely undiscovered truths would be brought to light and into the mind would crowd new thoughts which could be set to work in daily life. "Study to show thyself approved unto God." "Thy word is a lamp unto my feet and a light unto my path."

Meditation, a study of devotional books, public worship, family devotions, are other valuable means for spiritual enrichment.

In our missionary group meetings much could be gained by more thorough preparation for the worship service. Much thought should be given to make this period touch each heart so that all present will enter into the presentation period with minds and hearts attuned to God and his purpose for them. Participation in the World Day of Prayer and the formation of intercessory prayer groups are other resources which should be used.

Through prayer, meditation on his word, worship and service, we shall come to know the meaning of the indwelling Christ and shall become those whose lives are dominated and motivated by His spirit. May the chief desire of each of us be for Spiritual Enrichment!

MRS. FRANK L. TAYLOR.

Twenty-Four Hours a Day

TWENTY-FOUR hours in everyone's day, no more, no less! One hundred and sixty-eight hours in a week! What returns do you realize on your capital? You may have less money, better health, a larger inheritance of genius than your neighbor; but there are the same twenty-four hours in your day, as in his. If the number of the hours is the same for all, the difference must be in the way they are used.

Several years ago a book entitled *How to Live on Twenty-four Hours a Day* came from press. Can you do it? Have you ever honestly tried or are you the person who never has time?

Why not lay down a measuring stick alongside our own life? What are the things in which we are the most interested? If we had been with Jesus when he was conversing with his disciples, would we have taken his teaching seriously.

After all, isn't this use of time very definitely related to the use one wishes to make of her life? There are those who so adjust time in the use of talents that everything seems to balance, but they are usually the ones who see further and plan carefully for the present and the days ahead, not in a pious or sentimental way, but because there has come the consciousness of having a life to invest in

a worth-while enterprise. What a tremendous responsibility is the shaping of a life in order that it may be even 90 per cent efficient.

The use of time determines character. Most of us have home or business duties which consume eight hours of time each day; that leaves sixteen hours at our disposal. Let us strike eight hours from that for sleep and we have remaining another eight hours. How shall we use them?

In our school days, perhaps we had learned the oft-repeated sentence, "Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

Would a time schedule help us to balance the hours of the day at our disposal? Not that we are to be tied as a slave to a machine or humdrum existence but guided as a free individual who wishes to make "off" hours, sleeping hours and working hours contribute to the building and enriching of life. Our schedule then will include the following: Home or business activities, sleep and meals. Is that sufficient? What shall we add to make the schedule for the day complete? How about recreation and social life? What about a time for daily meditation and prayer?

Everyone cannot make a schedule hour for hour in the same way; but the elements which are included will be the same for every individual who desires to develop physically, mentally, spiritually and socially.

Is our time balanced? Are we lopsided in one phase of life? Does the social use of time build for refined, clean, physical life and a clearer mental outlook, or is it dissipated life? In what way does the use of time in relationship to daily worship and meditation and service in the church tend to strengthen the mental and moral outlook on life?

How about reading? Well, that all depends on the type of literature. Have we included religious and world friendship books to make our outlook and vision of life inclusive of others? Why not plan a day in which a proportionate amount of time will be given to—

Housework or Business; Study; Sleep; Meals; Recreation and Social Life; Daily Meditation and Prayer.

The viewpoint in the use of time will help us determine what shall be done, and what shall be left undone. It may be like trying to make \$100 do the work of \$200. It will require careful plans and occasional revision; but it will result in the effective use of time and in the development of a well-rounded life.

ANNA M. CLARKE.

Programs for Adult Organizations

For the Leader of the March Program

Topic—Ministry Through Our Hospitals
My dear Leader:

YOU are ready to make your plans for the March meeting of your missionary organization—theme, "Ministry Through Our Hospitals." This is the third in the series, "Seedtime in China," a series which has been glimpsing for us our missionary work in China through the church, the school and now the hospital. The second series of three programs will reveal the results or fruits of the work in China, "Harvest in China," and will complete our six months' study.

I am sure you are eager to have a good program, one that will hold the attention of your group and deepen their interest in our work in China and in all mission lands. An abundance of splendid material is offered for this program, the general plan of which you will find on pages 24 and 25 of your *Program Yearbook*.

In many organizations the men of the church have charge of the program for March. So you will find that much of the material is prepared with that idea in mind, articles and dialogues that would be suitable for men to give and that would be especially interesting to them. A "Men's Meeting" can be planned very suitably from this material. But at the same time it is just as appealing for an "all women" meeting. It will be a fine thing if you can make this one a real men's affair with the men planning and carrying out the program. Now let us take a look at the program material.

First, notice the devotional theme. See how well it fits into the day's topic. The development of this devotional theme by Miss Mary Ke'ly, out of her own rich experiences in China, was published in January *WORLD CALL* by mistake. We are running the February devotional study in this issue. It will be helpful to you to read it over as you begin your plans for the features which will immediately follow. I hope the leader of worship uses the material as Miss Kelly has prepared it for it makes such a fitting beginning for the program. The features for the program are suggested for you under "Presentation." You may want to use this "set-up" as given or work out your own plans using some of this material and other materials from the abundance available.

1. Scene at a Mission Clinic. For this you may use either the leaflet, "A Vanishing Profession," or the article by Dr. Hagman, "Help for the World's Physical Needs," in March *WORLD CALL*. Two copies of the leaflet, "A Vanishing Profession," are provided, as it is a dialogue for two men, one of them a nurse in the mission hospital. It can be given by two women as well as by men and it will be more effective if they wear Chinese costume, at least the one who takes the part

of the nurse who might appear in white as a hospital orderly. The dialogue could also be adapted to use as a reading.

2. The Hospital Coolie Discusses His Job. You will find this as a leaflet under this name. Two are provided as it is a dialogue for two men. But two women can carry the parts as well as men. The "coolie" should be dressed as the Chinese coolie is usually pictured and the other character may wear Chinese or American dress.

3. Dialogue by two physicians, etc. For this feature the leaflet originally planned did not materialize and so we suggest the use either of the leaflet, "The Life Story of Mrs. Viola Wang," which you will find in your set of leaflets, or the article by Mrs. Garrett, "An Engineer-Doctor in China" which you will find in this issue of *WORLD CALL*. Or still another possibility is the article or leaflet which you did not use under No. 1 above.

4. Mission Hospitals and Public Health. For this there is a leaflet called, "The Luchowfu Christian Hospital, Its Opportunities," and a very appealing story of need and opportunity it is.

In addition to these leaflets and articles, what have we? Well, in August *WORLD CALL* there is, on page 30, a delightful article, "In What Divers Pain They Met" by Lois Anna Ely. You will like that very much, it is so human and appealing. In this issue of *WORLD CALL* there is found a poem by Lyrel Teagarden, "And He Healed Them," remembering Dr. James Butchart.

You like dramatizations? In this issue of *WORLD CALL* there is a very interesting and useable play called, "The Rebuilding of the House of Wang." This play might well replace some other feature of the program. It is well worth presenting. If you do not use it in your meeting you might recommend its use elsewhere.

The *China Supplement* contains considerable material of interest to a medical program. On page 2, picture of Dr. and Mrs. Macklin and short summary of their work. No medical program on China could possibly be complete without mention of his pioneer work. On the same page a picture of Mrs. Garrett who wrote the article about Dr. Hagman, "An Engineer-Doctor in China." On page 5, pictures of Dr. and Mrs. Roland Slater and Dr. and Mrs. Brady, medical missionaries in Nanking. Dr. Slater wrote the two dialogues for our program. On page 8, pictures of Dr. and Mrs. Corpron of the Luchowfu Hospital and a picture of Dr. Corpron operating. Dr. Corpron wrote one of the leaflets for this program. On page 10, pictures of Dr. and Mrs. Hagman of the Nantungchow Hospital. He has written one article for the program, "Help for the World's Physical Needs." The article by Mrs. Garrett is about Dr.

Hagman. Pictures also of Dr. and Mrs. Paul Slater (brother of Dr. Roland Slater), new missionaries in Nantungchow. Also Misses Nancy Fry and Ruth McElroy, nurses. The latter is one of our newer missionaries. Picture of Mr. Chow Yung Cheo, registrar of the Nantungchow Hospital, also on page 10.

You will not be forgetting the biographies of our China missionaries. Perhaps you can find some way in which to use the ones about the medical missionaries in this program.

The items under "Think on These Things" are very challenging. Have them read during the meeting.

Your book, *Lady Fourth Daughter of China*, has some most interesting material on this month's theme in chapter four.

I hope that you will have a most worthwhile and interesting program. May none of your plans fail, none of those who are asked to have part on the program disappoint you, or any of the people stay at home who ought to be on hand to have part in or to listen to your program. A very best program I am wishing you may have!

Yours most sincerely,

ANOTHER PROGRAM-PLANNER. (E. E.)

Suggestions for the Fellowship Hour

THE suggestions for a Chinese party, you have discovered, did not appear in the *China Supplement* but in January and February issues of *WORLD CALL*. Perhaps you can get from it some suggestions for your Fellowship Hour. In the booklet, "Creating a World of Friendly Children" I found the following recipe for Chinese wafers: One-fourth cup butter, one-fourth cup sugar, one egg (unbeaten), grated rind of one lemon, one-half cup rice flour (more if necessary to roll easily). Roll very thin, cut with cookie cutter, bake in moderate oven until a delicate brown. These wafers with tea would make very appropriate refreshments.

Additional Information

THERE are available for you in mimeographed form patterns for making the national flag of China and also the flag of the Kuomintang Party; two songs, the national song and the song of the Kuomintang party; patterns for making small paper Chinese coat and trousers and for a pagoda—these might be used as part of the social hour, having each one make his own articles; pattern for making a Chinese sam-pan (boat) which could be used as nut cup favors. Send five cents in stamps to cover postage.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1932-33: *Fellowship in Service.*

March Theme: *With Students in China.*

Worship Theme: *Fellowship in Training for Life.*

Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Building a New World Together With God.*

March Theme: *Builders in the Home.*

Worship Theme: *Fellowship in Christian Family Life.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1932-33: *Pioneering With Jesus on World Trails.*

March Theme: *Pioneering With the Great Physician on World Trails.*

The Leader of the March Meeting

READ very carefully the aim for the March meeting found in the leaflet "For the Leader." Then read the three leaflets and Fact Finders File in the packet material which may be used for report and discussion. Discussion questions are suggested. Plan your program using these materials and available reference material from books and magazines.

Projects and Activities

Last month four suggestions were made which would aid in fostering sympathetic attitudes in the church and the community, and at the same time give opportunity to share our knowledge of China. Refer to the column for the Hi-Tri for other activities and suggestions.

"What I Should Like to Do If I Had a Thousand Dollars"

One thousand students of various mission schools in China wrote compositions on the theme, "What I Should Like to Do if I Had a Thousand Dollars." A striking similarity was found in all the compositions. They emphasized education as their country's greatest need and their greatest individual opportunity. The following are typical sentences:

"Lies and squeezing in China are her national weaknesses—we can cure this by education."

"All of China's resources can best be developed by getting education."

"Why is China so weak? Simply because she has not enough schools."

Of the thousand dollars, they would spend 68 per cent directly for education.

"God forbid that we make education an end in itself," is the stirring statement of Dr. James R. Yen. "By the grace of God we must capture China for Christ," expresses in his own words his fundamental purpose.

A young Christian student of a college wrote: "When my father died thirteen years ago he left our family in an abject condition of poverty. But he told me, a boy of ten at that time, that I should have an education by which I could serve society better. Ever since I have had this dream of education; and I am glad to say this dream is going to be fulfilled soon, because I have dreamed it strongly enough. My father purposed that with his education he should educate the views of the young generation. By his efforts and influence more than three hundred schools were established before the time of his death.

The March Meeting

THE Counselor and Leader of the Hi-Tri Club for March should read together the leaflet "For the Leader." First of all, notice the aim and seek to develop it with materials found in the program packet and books from the reference reading listed.

Projects and Activities

Refer to the list of activities suggested in the Circle column of the January WORLD CALL. If you have not used these activities why not plan to use several of them?

Since the Hi-Tri Club has a definite aim and is expecting to attain a financial goal this year, would you not like to use this year for some special work in China? Our church is carrying forward a worthy work in China, it is our privilege as young people to continue it and assist our comrades in China as they seek to achieve results for which young Chinese Christians are striving. Will you write to the United Christian Missionary Society, Missions Bldg., Indianapolis, Indiana, for suggestions?

Make Contacts with Chinese Young People in Our Country

(a) Through personal acquaintance.

Many Chinese in America are hungry to know people who will treat them as friends and share with them in their interests. If your church is near a college or university you may find it easy to meet these Chinese friends.

(b) Through friendly visitation.

In some cities there is often a section referred to as Chinatown. A trip to this part of the city might well be made if under the guidance of an individual who understands the Chinese and wishes to help the group see actual needs and conditions and at the same time discover the best in their lives. Such a trip should grow out of genuine interest and every care should be taken to avoid making the trip as curiosity seekers.

(c) Through developing respect.

The principal of a girls' school in China came to this country for graduate work. As she was walking along the streets with an American friend, she approached a group of young people and one of the group called out, "Hello, chink!"

If you had been the Chinese student, how would you have rated the young people of that group?

Partners With the Great Physician

OUR program for this month helps us to visualize the boys and girls who are coming into the clinics and hospitals maintained by the Disciples of Christ in our home and foreign mission fields. Intermediates value health and physical fitness and are keenly aware of the handicap of physical defects and so they will be especially interested in the medical work being done by their representatives in our mission hospitals and clinics. There should be a very real challenge for them in sharing in this type of our work.

Time to Check Up

IN MARCH we need to check up rather closely on our achievements, since we are finishing the third quarter of our missionary year. In our business session we need to face our goal for the year and the way in which we have kept up to our standards as set in the beginning. If we have not come to the halfway mark in the first six months perhaps we made more definite and aggressive plans in January which have helped us to make up for the shortcoming. If not, then we have need for careful making of plans in March so that we may not come up to the end of the year unable to meet the goals we had set. Boys and girls like responsibility—they like to make plans—sometimes they need a reminder as to just what goals they have set for themselves—but they will work hard to come up to their aims.

Friendship Folios for China

THE Committee on World Friendship Among Children comes to us with a new World Friendship project and if your church is having a Church School of Missions your Intermediates may choose this as an interesting service project. They will remember with pleasure the time when they dressed dolls to send to Japan—when they filled the School Bag for the Mexican child—when they filled the Treasure Chest to send to some child in the Philippines. This time we are filling Friendship Folios for school children in China.

The Friendship Folio will have artistic designs on the covers and may be procured from the Committee at 287 Fourth Avenue, New York, for the small sum of sixty cents (\$.60).

Devotional Study for Missionary Societies

Seedtime in China

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—Ecclesiastes 11:6.

FEBRUARY*

Ministry Through the Schools

He will teach us his ways, and we will walk in his paths. Micah 4:2.

Hymn.—The Morning Light Is Breaking.

Prayer.—Three prayers of Thanksgiving. (Subjects suggested at the end.)

SEEDTIME in educational work had to prepare its own ground in China. That land had a system of education for a small minority which had lasted for thousands of years. An intellectual pride had been fostered in the *literati* during the centuries that their neighbors were illiterate. They looked with supreme contempt upon the learning of other lands until it was demonstrated to them by the children of the poor, the only ones who were allowed to attend mission schools in the beginning, that they had learned something that was useful and economically valuable. This was especially true of girls' schools. In some places beggar children, who had to have food, clothing and books provided were the only pupils obtainable at first. Now what a contrast! Many parents are willing to make any sacrifice to pay the tuition required in addition to books and board.

Sometimes it has been thought by some that preaching was a more important missionary work than education. If the question was between preaching the gospel and secular education that would surely be true. In the Prospectus of our Christian College of China gotten out by its president, F. E. Meigs, in 1895 the objective of all our educational work was stated as follows: "First, last and all the time to teach and preach the gospel of our Lord Jesus Christ to the Chinese." Where could we find so susceptible an audience as these young minds in the formative stages? Where else can we find such an opportunity to "Teach them all things whatsoever I have commanded you" as to these young people who come six days out of seven? How so well as under the daily influence of consecrated teachers can "He teach us his ways?"

Once when there was a discussion in an executive committee meeting about Bible being a required study in our schools, Li Hou-fu, our Chinese executive secretary for years, said: "Had the Bible not been a required study when I entered Christian College, I, of course, should not have taken it. I knew nothing of it except what I had heard against it. Its study brought me to Christ." Now since the government does not permit teaching the Bible in schools, classes for the students

are arranged out of school hours. Sufficient interest has been created in the Word, that there is little difficulty in getting the pupils to attend the classes. Mothers of the children in our day schools come to us proudly and tell us how their children show moral conviction and religious interest. How they want to read the Bible to the family and give thanks for their meals.

The measure of the influence of our Christian schools, primary and high, in all our stations can never be estimated. The Christian Girls' School of the Drum Tower Nanking, during the thirty-one years that Emma Lyon was its principal had four thousand pupils pass through its halls. Almost all the graduates were Christians and a great majority of all the others also. How desperately the new China needs their Christian spirit and example! We cooperate in the University of Nanking, training young men in all lines of higher learning, and in Ginling College where young women are trained to be teachers in high schools and leaders in social service. We cooperate also in the Bible Teachers' Training School for Women, where young women are trained in evangelistic work and in the Nanking Theological Seminary where our preachers are trained.

The Chinese pastors of our churches, the principals and teachers of our schools, the

doctors and nurses of our hospitals, the most influential members in our churches have come through our Christian schools. The conviction of our early missionaries that we must share all of our best has proved the highest wisdom—the "wisdom which cometh down from above." Had the policy not been carried out all through our more than forty years in China what could be done now with a growing work having a declining missionary staff?

Hymn.—We Have Heard the Joyful Sound.

Prayer.—Two prayers of petition. (Subjects suggested at the end.)

Thank the Lord:

1. For the vision of our early missionaries in the training of the young.

2. That in spite of the utter indifference to the education of girls, and often active opposition, that the first students demonstrated their ability to learn and keep womanly when the liberties of school were granted them.

3. For the complete change of attitude toward woman's education in China and the consequent respect granted to all women, which was formerly withheld.

Pray that:

1. The character of Jesus Christ may be recognized by youth searching for idealism, to be that for which their souls yearn.

2. The Christian teachers may find ways of instilling Christian principles in their pupils in spite of government restrictions.

3. Christian educators may ever recognize the necessity for the culture of the spirit keeping pace with the training of the mind.

MARY FRANCES E. KELLY.

Echoes From Everywhere

Purdah Parties

During the years I have been in Mungeli I have attempted to have a purdah party in my bungalow a number of times, but never succeeded in persuading many to come. We therefore tried having these parties in their homes and have had good success.

A Hindu woman invited us recently to come to her home in the evening as they were expecting a crowd to attend a caste dinner. They were to come from far and near villages. We took the small Victrola, a roll of Sunday school Bible pictures and our hymn books. We entertained a crowd of over three hundred. We amused them for a time then the little hostess asked us to play and explain "about Jesus," as her guests must leave soon. They listened with eager interest to all we had to say.

The record party was held at Fosterpur for non-Christian women. Mrs. Shah appointed the day and invited them to the church. To our surprise the church was filled beforetime with expectant,

restless village women. We entertained them with the Bible stories and Victrola music. The Christian women played the story of Ruth and Naomi. Two hundred and fifty women were served by Mrs. Shah. The low caste had native sweetmeats and the others betel nuts and spices. With great reluctance on their part, after three hours, we closed the party, promising another in the future.

JENNIE FLEMING.

After Twenty-eight Years

Just now Dr. E. E. Faris is here and the natives, as well as the missionaries, are marveling at his ability to speak Lunkundo after twenty-eight years away from Congo. He is seeing wonderful changes out here. When he came up the river first it took two weeks. The other day he came up in four and a half hours, flying! Twenty-eight years ago he left one station and about 200 Christians. Now there are six stations and the Institute, and about 30,000 Christians.

GOLDIE RUTH WELLS.

Bolenge, Africa.

*Through an oversight the March Devotional Study appeared in January WORLD CALL. We are therefore using the February material in this issue, hoping that it will reach our readers in time for their February meeting.

Meeting at Allison, Pennsylvania

A two weeks' meeting at Allison, Pennsylvania, closed with thirty additions, twenty by baptism. Seventeen were adults. This enlistment of men and women will mean a great strengthening of the work which had its beginning as a mission six years ago under the cooperative supervision of the Pennsylvania Christian Missionary Society and the U. C. M. S. A. F. Hanes, for twenty years minister of the South Brownsville Christian Church, was the evangelist.

RUTH E. BOLL.

Allison, Pennsylvania.

Surprising Themselves

I am enjoying my early morning trips on my "bike" to a couple of villages near Wema, where we have opened schools. We gathered about thirty children and young men in the last one opened. Several young girls were on the outskirts but were too timid to come in. I think with a bit of coaxing and having a class for them only, we will be able to draw them in. Several girls in other schools are making good progress. They have always been told by husbands and other male relatives that they could not learn, and they are surprising themselves.

MYRLE O. WARD.

Wema, Africa.

Miss Tremaine Improving

Today (September 21) is a very memorable anniversary in my life. Eleven years ago today I arrived in China. My heart is far more full of joy, hope and buoyancy today than it was that day. It seems to me that the memory of the misery of that day has never dimmed. I have read books written by missionaries telling about the joy and exaltation they felt when they actually stood on the shores of the land of their labors. When I saw the misery and poverty and disease in what I had always been told was the fine, clean, modern city of Shanghai I was appalled and shuddered at visions of what the interior must be. I believe that my

work has helped and I am very sure that China is much better off this year than the nation was eleven years ago.

I am feeling well and am gradually adding a little activity all the time, and hope to make a gradual, uninterrupted and complete return to my old energy and be entirely as good as new again.

STELLA TREMAINE.

Wuhu, China.

A New Cure For Boils

A Bible woman and I were in a Mohamadan home where I noticed a small boy on whose head was tied a cloth. I asked the reason and inquired if medicine had been secured from a reliable doctor. The mother said that the child's elder brother was too busy making cigarettes for sale to get medicine and besides a remedy had been secured by the father. He brought home a live toad and a silver rupee. He put the toad on the money, folded a piece of cloth over that and bound it on the boy's head with the toad next to the boil. Sosan bai inquired if the toad was left on after it had died. It was!

ANN MULLIN.

Damoh, India.

Auspicious Opening At Jarvis College

After a leave of absence because of ill health, President Ervin of Jarvis College, Hawkins, Texas, is back at his post, apparently fully recovered. Because of necessary economies, Mrs. Ervin is acting as matron for the girls' dormitory without pay. The enrollment for this year is thirty-two more than last year, the increase being in the college departments. The physical equipment of the school has been much improved, the laboratory and library having been brought up to the state requirements. A new barn and tool chest has been completed, the streets regraded, buildings and furniture repaired. The heating plant in the girls' dormitory is in operation and the campus graded.

Work Among Women and Girls

I moved from Wuhu to Nanking September 1, 1932, and am giving half time to the evangelistic work of our Drum Tower Church and half time to work among the girls in our Christian Girls' School.

I am teaching a study class for Christian women at the Drum Tower Church, meeting once a week for the hour before the woman's prayer meeting. My work at the Sunday school hour is with the children. We have six teachers in this department. We vary the program with stories and pageants and demonstrations for the interest of the children. Every Sunday afternoon I go to Chang Ching Lo Chapel, which the Drum Tower Church maintains, and conduct a preaching service for non-Christians. The chapel is always crowded, with many standing for the whole service.

At the same time every Sunday after-

In Memoriam

C. R. Merkley, December 21, 1932, Des Moines, Iowa. Charter member of Storm Lake, Iowa, church; member of University Church twenty-seven years and devoted to all interests of the kingdom. Father of Mrs. John N. Bierma, on extended furlough from India. Age 81.

Mrs. M. R. Tibbets, November 11, 1932, Indianapolis, Indiana. Member of Central Church thirty years. Age 87.

Mrs. George E. Wilson (Madge Tarwater), July, 1932, Rockwood, Tennessee. Valuable member of church and missionary society. President of the society until her illness.

Mrs. Samantha Haines, December 2, 1932, Altoona, Iowa. Faithful member of church and missionary society. Age 85.

Mrs. J. B. Warren, Hopkinsville, Kentucky. Faithful member of Christian church.

noon a neighborhood Sunday school and a woman's meeting are held at Drum Tower Church. On Sunday night, Monday night and Thursday night my time is given to religious meetings in our Girls' School and on two mornings a week religious services are held at the school chapel. I have two classes every day in the high school department of the school and have been elected class advisor of one of the classes. In a special meeting with this class once a week we deal with extra-curricula activities and personal problems. This term there are 320 students in the high school department, 200 in the primary and forty in the kindergarten.

CAMMIE GRAY.

Nanking, China.

Baptisms, Weddings And Flu

On a recent itinerary, Losoko, the district evangelist, and I baptized twenty-one in a tiny stream at Yosai and Miss Stober married four couples. At Yengondo last Sunday Miss Stober and Bekoma baptized twenty-four folks and Miss Stober married two couples. I was supposed to do the marrying there but was in bed with a bad cold. We ran into flu and Miss Stober had it first while we were traveling. One of our teacher's wives evidently had pneumonia with it. Lots of people have died through this district. Poor teachers and their wives, when they get sick in their villages it is pitiful—especially in the new places where there are not many Christians. There was no one except the husband to care for the woman mentioned above. She was one of the nicest girls in the girls' house last year.

GERTRUDE SHOEMAKER.

Mondombe, Africa.

Hidden Answers

1. Contrast the experiences of two young men as told by Kelly O'Neill.
2. What is "Christ of the Andes"?
3. What part must the church have in prohibition?
4. What is an Indian cure for boils?
5. Result of a cobra bite?
6. Who was Dr. Butchart?
7. What pets have the girls at Pendra Road?
8. How is Dr. Hageman using his engineering training in China?
9. What was the event of the month, the church of the month and the personality of the month?

Station UCMS Broadcasting

AN OHIO preacher presented each member of the Aid Society with a copy of the *History of the United Christian Missionary Society* and offered a prize of the book *The Splendor of God* to the one who should answer correctly the most questions at a succeeding meeting. How is that for an idea in getting the membership to have an intelligent interest in our organized work?

Lois Anna Ely of Nantungchow, China, has an article in the December number of *The Missionary Review of the World*, entitled "A Typical Station in China." Those who are interested in the present mission study course on China, will want to read this article by one of our own missionaries, especially since it was Miss Ely who gathered the material for our December Supplement on China.

Mrs. C. N. Downey, who has served for years as a general field worker in the missionary organizations' department, at her own request has been granted an additional year of absence. Mrs. Downey is with an uncle in Miami, Florida.

It is with deep regret that the resignations of Dr. and Mrs. G. J. P. Barger as missionaries to Africa have been accepted. While they are loath to sever their relationship as missionaries, they feel that they must remain in this country in order to educate their children. They are located in Washington, D. C., where Dr. Barger is engaged in the practice of medicine.

The many friends of Mrs. Minnie Ogden will be glad to know that she has arrived safely in America and is at present in Los Angeles, California, after the long and hazardous journey from Batang, West China, where war and banditry were rife. Miss Grace Young, who accompanied her as far as Shanghai, is remaining in China for the present.

We regret to record the death in Bardstown, Kentucky, of Mrs. A. G. Foster, mother of Miss Ina Lee Foster of Buenos Aires, Argentina. Our sympathy is extended to Miss Foster in the great loss which has come to her.

The report of the annual convention of the India Mission brings the news of the election of Donald A. McGavran as secretary of the Mission for the coming year. Mr. McGavran succeeds W. B. Alexander, who has so ably filled this office for the past fifteen years, and who is coming home on delayed furlough soon, to join Mrs. Alexander and their daughter who are now in this country.

Word has just come that Mrs. Henry A. Stovall of Hazel Green Academy, Hazel Green, Kentucky, is in a hospital

at Jackson, Mississippi, facing an operation. We are hoping that she may come through this ordeal safely and soon be completely restored to health.

Two guests in the Illinois Christian Home, Jacksonville, have recently passed away: George E. Courter, Mount Carmel, Illinois, December 4, 1932, aged 78; Miss Columbia Thornell, Kansas, Illinois; December 27, 1932.

Indicating the abiding interest of a former member of the executive committee of the United Society in our missionary work, we learn that Mrs. A. R. Strang of Cleveland, Ohio, delivered Woman's Day addresses at Akron (North Hill), Chagrin Falls and Bedford, Ohio.

Miss Mattie Burgess, who last year retired from active missionary service in India, but in the fall of 1932 returned to that country at her own charges, is located in Jhansi, United Provinces, and associated with Mr. and Mrs. C. E. Ben-lehr. Her life will count for much in that community, and throughout our Mission in India.

Our best wishes are extended to Mr. and Mrs. Joseph Alstrom of Pine Bluffs, Wyoming, who were married November 20, 1932. Mrs. Alstrom was Miss Clara Crosno, who spent some time in Japan as a missionary and later has worked so sacrificially with the Japanese people in and around Rocky Ford, Colorado.

We note that F. W. Burnham, former president of the United Christian Missionary Society, and now pastor of the Seventh Street Christian Church, Richmond, Virginia, has been elected president of a literary club composed of pastors of the city. Mr. Burnham has been in demand as a speaker at conventions and colleges in that area, and on Thanksgiving Day delivered an address in the Jewish Synagogue of Richmond.

A wire from W. N. Armstrong of our French field announces the death of his mother, January 8, at Atchison, Kansas. Our sympathy is extended to Mr. Armstrong in his loss.

We regret to hear of the illness of Mrs. Bessie Reaser, superintendent of Florida Christian Home, Jacksonville. Following a severe case of "flu" she just escaped pneumonia, but is now improving. There have been fourteen sick folk in the Home recently, mostly with intestinal "flu."

A heartening word comes from Southern Christian Institute, Edwards, Mississippi, in the news that the high school has been formally accepted for accreditation by the Southern Association of Colleges and Secondary Schools, which met recently in New Orleans. There are

about 600 high schools for a population of 9,000,000 in the South and only thirty-six are accredited by the Association. For the 1,000,000 Negroes in Mississippi there are only sixteen public four-year high schools and sixteen private schools, and of these only two are accredited.

Miss Rose T. Armbruster, who has recently returned from Japan, underwent an operation at Mayo's in December from which she is recuperating at the home of her sister at 1350 South Humbolt Street, Denver, Colorado.

A letter from Miss Harriet E. Young, who is working among the Mexicans in McAllen, Texas, tells of the death of Raquelita Gloria, the result of "flu" and double pneumonia. She was the small daughter of Pablo P. Gloria, missionary pastor in our Mexican field under the home department.

Among the Christmas gifts which came to the home of Mr. and Mrs. G. Layton Miller, of the Magnolia Park Church, Houston, Texas, was a small daughter, "Kay." Mrs. Layton, as Mayme Garner, was connected with the missionary organizations department of the United Society for several years, and she and Mr. Miller were married in the chapel at headquarters.

A welcome guest at headquarters during the Christmas holidays was Miss Adaline Bucher, who had spent some time with her mother at Madison, Illinois, and was returning to Ithaca, New York, where she is private secretary to Mrs. Pearl Buck. She will return to China with Mrs. Buck next June, with stops in England and on the Continent.

We are glad to learn that W. E. Warren, former editor of *WORLD CALL*, is again at his desk with the Pension Fund, following an illness of several weeks.

Miss Nora Darnall, for so many years editor of *The King's Builders*, and who took some courses at Butler University last year, is to receive the degree of Bachelor of Science in February.

Mr. and Mrs. W. H. Erskine have closed their work in Japan and will arrive in New York March 13, 1933, on the S.S. "Bremen" of the North German Lloyd Line.

Baby Elaine came into the home of Mr. and Mrs. Harold Elsam, of the First Christian Church, Veedersburg, Indiana, January 7. She is the granddaughter of Mr. and Mrs. C. G. Elsam, retired missionaries from India, and her "daddy" was born in India.

Speaking of Books

Theology With a Duster

IN *Contemporary American Theology* a dozen present-day teachers of theology become human beings and set about to answer the very human question, "How did you get that way?" The answers are surprisingly free from that ancient dust which the lay mind commonly associates with "the queen of sciences." The writers are not afraid to use "I!" and each writes frankly concerning the personal experiences which form the background of his beliefs. When one reads these spiritual autobiographies it is easier to understand the theologies which have grown out of such lives.

Of most interest to Disciples will probably be the chapter by W. E. Garrison, who illumines his philosophy by saying, "... This is a world in which one can have a wonderful time on fifteen dollars a week if one will put anxiety and ambition and the desire to climb on other people's heads, and will utilize all available resources for enriching experiences of spirit, mind and body." Among others who write are D. C. MacIntosh, Rufus M. Jones, Henry Nelson Wiseman and J. Gresham Machen.

Planning Your Preaching

IN THIS splendid book Dr. William L. Stidger gives the choicest homiletical material of his twenty-five years of preaching. It is a golden treasury of source materials for the busy preacher and teacher. Here are some of its contents: "Five hundred sermon suggestions; one thousand illustrations and ideas; 'A Five Year Plan' for preaching; fifty-two pulpit prayers; fifty-two beatitudes, each with a sermon nugget in it; two complete preaching programs, each for a whole year; prayer-meeting talks and ideas; a year's group of church letters and direct-mail advertising; fifty-two suggestions for dramatic book sermons on biblical themes; one year of preaching from the poetry of Edwin Markham; sermon suggestions for every special Sunday in the year; summer and winter programs; a choice selection of humorous anecdotes; every-member canvass letters and plans; plans for Christmas, Easter, ingathering-days, financing; discussions of more than one hundred separate books; the heart of twenty-five years' experience in church methods and management."

The book is not only rich in source material for ministers of churches, but also for teachers of young people's and adult classes, and for all those who are responsible for planning worship services for church and church school.

CYNTHIA PEARL MAUS.



Is Christ Possible?

IS CHRIST POSSIBLE? by P. Whitwell Wilson is well worth reading for two very good reasons. It gives one an excellent idea of the way a journalist interprets Christ and what he regards as important in his life and ministry. New Testament scholars should welcome any light which journalists may cast upon the life of the Master. In the second place, this book is a masterly presentation of Christ as "a Trustee of Love." That is the thesis of his book. It motivated Jesus in all that he did. A denial of love was what he meant by sin. It was the denial of love that brought Jesus to the cross. Jesus died on the cross because he was obligated to safeguard "love as a trust." "At the sepulchre, sealed and guarded, sin as the denial of Love, issued the final challenge." "This was the defiance that, by His Resurrection, Jesus overcame."

As a critic of the source materials of the life of Christ the author is not so convincing.

A. W. FORTUNE.

1933 Edition of Doran's Ministers Manual

PRIMING for the pump" is here found in whole tubsfull in these seven hundred pages. The book follows the Sundays of the whole year, and contains sug-

Books Reviewed in This Issue

PLANNING YOUR PREACHING, by William L. Stidger. Harper and Brothers, New York. \$2.50.

IS CHRIST POSSIBLE? by P. Whitwell Wilson. Fleming H. Revell Company, New York. \$1.75.

CONTEMPORARY AMERICAN THEOLOGY, by Vergilius Ferm. Round Table Press, New York. \$3.00.

DORAN'S MINISTERS MANUAL. Round Table Press, New York. \$2.50.

WHY ARE THERE RICH AND POOR? Pamphlet published by Association Press, 1932. New York. \$0.25.

OUR ECONOMIC LIFE IN THE LIGHT OF CHRISTIAN IDEALS. Federal Council of Churches. Association Press, New York. \$0.90.

A NEW DEAL, by Stuart Chase. Macmillan Company, New York. \$2.00.

gestions for morning and evening services, children's sermons, Sunday school lessons, and midweek messages. It is intended to be useful every day of the year. The possession of this book will prove a temptation to pastors who are likely to become cumbered about with much serving, but it will be a blessing to men who discipline themselves not to depend on it overmuch. In its field it is unequalled.

What Is An Economic System For?

THE depression is not a blessing. It has blighted some of the finest fruits of the human spirit. It is now grinding the life out of tomorrow's citizens between the upper stone of hunger and the nether stone of disease. It is a disaster which runs a close second to war.

Nevertheless out of it some good has come, although at far too great a price. One of these good things is an awakening interest in what Christian principles have to say about making a living. Ten years ago any man who insisted that brotherhood had anything to do with the twin evils of poverty and wealth was set down as a dangerous fanatic. Now he gets a respectful hearing. One of the greatest needs of these days is leadership which can speak on these matters in words of one or two syllables. The authors of two recent pamphlets meet this need fairly well. Each of these booklets is adapted for use in discussion groups. *Why are There Rich and Poor?* could be used in high school groups, while *Our Economic Life in the Light of Christian Ideals* will prove of great use in adult classes. Either make good reading for people who are seeking elementary guidance through the confused mazes of present-day economic relationships.

By far the best recent book for the average reader in this field in which there are no experts is Stuart Chase's *A New Deal*. Mr. Chase does not know everything but he does not try to disguise that fact with six-syllable words. He starts out his discussion with a blunt question that never seems to have occurred to nine-tenths of the economists, "What is an economic system for?" He ends up with another question, "Why should the Russians have all the fun of remaking a world?" Between these two questions he packs a lot of solid and readable sense about this economic world which insists on being remade again and again and which is just now snatching bread and butter out of the mouths of those who refuse to see that new occasions teach new duties.



Chinese Atmosphere

A continuation of the "Chinese Party" outlined in January "World Call." In this section is contained suggestions for the program which may be used in connection with the party.

Chinese Songs—

THE best available material is in *Songs of Cathay*, an anthology of songs current in various parts of China. Compiled by T. Z. Koo. Be sure to ask for the Bilingual Edition. Obtainable at the Student Volunteer Headquarters, 254 Fourth Avenue, New York City.

The translations in the above volume preserve the real Chinese flavor. Harmony adds richness to the Western ear. The Chinese would play only the melody, accenting it in the bass. I recommend as very usable to enrich a China program:

The Purple Bamboo (a lullaby).

Little Cabbage (a stepdaughter's plaint). Done in poor garments by an apparently neglected young girl, this is very lovely indeed. Let her sweep and dust as she works, using, of course, a short-handled broom.

The Beggar's Wail. Simple and beautiful. Very telling if done in beggar's rags, seated, holding out a begging bowl or basket.

Beautiful China. Easier to sing than any other in the book and yet very effective.

The National Anthem, and the *Kuo Ming Tang* party songs may be ordered in mimeograph form (3c stamp) from the Missionary Education Department.

In *Folk Songs of All People*, published by *The Women's Press* there are some very good songs of China with lovely accompaniments. Words are poetic. There are no children's songs in the group.

The "Loom Song" in *Far Peoples* is very good, p. 52. That done in blue cotton costume, with the singer working at the loom would be very picturesque and it would be in keeping with the Chinese use of such a song.

Riddles—

It takes away the courage of a demon; its sound is like that of thunder; it frightens men so that they drop their chopsticks; when one turns one's head around to look at it, it is turned to smoke. What is it? (Answer: a firecracker.)

It was born in a mountain forest; it dies in an earthen chamber; its soul was disbursed to the four winds; and its bones are laid out for sale. (Answer: charcoal.)

What is the fire that has no smoke? and the water that has no fish? (Answer: lightning; rain.)

What is it that has a gaping mouth and marches on like an invading army, devouring at every step? (Answer: scissors.)

What are the eyes of heaven? the bones of water? and the looking-glass of the sky? (Answer: stars; ice; a lake.)

A little house all fallen in; yet it holds five guests. (Answer: shoes.)—Wilson, *What Do You Know About China?* pp. 251, 252.

Poetry—

A very choice collection of poems has been assembled by Miss Grace Phillips in her book, *Far Peoples*. These poems have been selected from many sources and will be greatly enjoyed and appreciated by any American audience. There are selections from the Mother Goose Rhymes of China and from both Ancient and Modern Poetry.

Among the titles of Mother Goose Rhymes are found: *Little Small Feet*; *Old Chang, the Crab*; *Froggie*; *Little Bound Feet*. Ancient Poetry includes: *Old Poem*; *Oath of Friendship*; *Deserted*; *Plucking the Rushes*. Modern Poetry includes: *The Herd Boy and the Weaving Prince*; *From the Straw Hut Among the Seven Peaks*; *Evening Calm*.

Proverbs—

Deal with the faults of others as gently as with your own.

If you bow at all, bow low.

If you take an ox, you must give a horse.

A man thinks he knows, but a woman knows better.

Words whispered on earth sound like thunder in heaven.

Nature is better than a middling doctor.

Stay at home and reverence your parents; why travel afar to worship the gods?

It is easier to catch a tiger than to ask a favor.

With money you can move the gods; without it, you can't move a man.

Bend your head if the eaves are low.

Don't put two saddles on one horse.

In misfortune, gold is dull; in happiness, iron is bright.

Long visits bring short compliments.

One kind word will keep you warm for three winters.

The highest towers begin from the ground.

Free sitters at the play always grumble most.

Straight trees are felled first.

Everyone gives a shove to the tumbling wall.

He who rides a tiger cannot dismount. One dog barks at something, and the rest bark at him.

Gold is tested by fire; man, by gold.

Those who have not tasted the bitterest of life's bitters can never appreciate the sweetest of life's sweets.

Without error there could be no such a thing as truth.

A near neighbor is better than a distant relation.

—Giles, *History of Chinese Literature*, p. 437.

If you want to sway on very small feet, you must shed thirty thousand dippers of tears.

In order to swing his satin-clad arms, a man will hunger till his throat breaks asunder.

Note possible uses: Write these on scrolls for decorations. (Use either white or colored papers, preferably red, pink, yellow or tan if color is used; fasten both top and bottom to something round, either bamboo or wood to give scroll effect. Write in vertical columns, beginning at the upper right-hand corner.) Prepare proverbs to be read as forfeits. Use proverbs on place cards.

Sound—

A flute or a violin playing Chinese tunes behind the scenes would give atmosphere. No accompaniment. No harmony.

An organ played with one finger, or with two playing octaves. Use Chinese tunes. Play only melody. If the bass is used, only use the notes like those of the treble for accent.

Brass gongs and cymbals would be the accompaniment to merrymakers in the street. One would hear din rather than happy voices. The striking of the gongs would be incessant, with no apparent regard to time. The cymbals would likely sound more of an accent.

A peddler could be heard with a drum; avoid our conventional drum beat.

Temple bells would sound low and slow.

Street calls. One man could "Hey ya," "Ho ya" or it could be done antiphonally. The notes used are *e e* for "Hey ya" and low *c* for "Ho ya," thus:

e e e c
Hey ya, Ho ya

If two men are carrying the load, the first one can "Hey ya" and the second "Ho ya." The strong accent is on the "Hey."

Peddlers might cry wares as follows:

e f g e e f g e
Un-shelled pea-nuts, Nice fresh pea-nuts!

Another is:

e g low c e
Buy hot rice rolls!

The same notes are used for, "sweet potatoes! hot potatoes!"

Peddlers behind the scene might strike wooden blocks together.

A blind man is led by a child who strikes what sounds like a triangle. She strikes as she passes a doorway so that her master may have opportunity to ply his fortune-telling trade. The note should be clear and insistent but not prolonged; nor should it be more frequent than the doorways.

Helps for Leaders of Junior Groups

THE publication of this number of "World Call" sees us well started on the new year. Many Junior and Primary groups are starting a study of China and we should like to call your attention especially to a little article by Miss Hazel Orton at the close of the second page of this section.

We should also like to mention again the possibilities of having a Primary and Junior section of the Church School of Missions during the morning church service but paralleling the sessions of the older groups who have Church Schools of Missions either on Sunday night or week-day nights. It seems much better to have the children in the morning and not keep them up late at night. It would of course be necessary to provide a story hour for those who do come with their parents, but the real work of the Church School of Missions for boys and girls may well be done in the morning. The helps for the Junior programs are given below as usual. The material for these programs is found in "Junior World," the first-of-the-month issue, and supplementary materials for the study of the missionary theme on China will be found in the course book "New Joy," which is available for those leaders who wish more than the material given in "World Call" and "Junior World." The missionary topic on China is the second meeting which will deal with various phases of the missionary work in this most interesting of mission fields.—Grace W. McGavran.

February 12—Heroes of Everyday China

THIS is the second meeting of the month and is as usual the missionary meeting of the Christian Endeavor or the meeting of the Mission Band. The theme, "Heroes of Everyday China," was selected because February is the hero month for American boys and girls. Just as we have Washington and Lincoln, so the boys and girls of China have their heroes and we are interested in knowing something about them.

A second reason for the topic was that a great many boys and girls got the idea that the Chinese race was, and is, made up of coolies and workmen. We want them to know and to appreciate some of the more highly educated type of Chinese and some of their famous leaders. We have, too, a study of one of the women of our own mission who has done a great deal for Chinese women.

One of the most necessary parts of the preparation for the meeting is the planning for the program. It would be quite suitable in a meeting of this sort to have reports from several of the boys and girls, giving the material which is found in *Junior World* and then to have volunteers who will look up further material on China in the public library. If there is no public library available there may be copies of *WORLD CALL* or other sources in the church itself in which boys and girls can look up material.

It would be rather interesting to let the children discuss or give reasons why they think George Washington or Abraham Lincoln was helpful to the country, and what made them great as leaders. Discuss whether this same type of characteristic is required in all leadership. Then it might be interesting to pretend that one of these men such as Sun Yat-sen, had come into the room. Have the children mention characteristics about him which they would want to find as they looked at him. For instance one child might say: "I think he would have a kind smile"; a boy might say: "I think he would be interested in hearing about our work"; another might say: "I think he would like to tell us about China." Probably if you get the children started they could make a long list of things which they would find desirable traits in a man such

as Sun Yat-sen, who might come into their room to be present at their meeting.

It is quite possible that the conversation may lead to discussion of heroes of other countries. While this is a study of China and it would be a good thing to stick to the study, at the same time if the children seem to be interested in discovering leadership qualities and to tell of men who possess those qualities as Christian leaders around the world, one needs to remember that such a discussion might create an attitude which would do as much for the study of China next month as following the topic very closely.

February 19—Children in the Church

This is a topic which may be made very practical in its application. The place of children in the church seems to be one that is rather illogically considered by the people of the congregation. They are very anxious to have the children in the church and at the same time they do not want to have the nuisance of having them around. Possibly through the discussion in this meeting you may help your Junior group to find ways in which they can be of real service to the church, or make themselves part of the group and at the same time leave them free to act like children and to feel that they are not being put into an adult system which has no place for them as children.

Miss Adams' program suggests that stories of some of the children of the Bible be told. If this is done the stories should be brief. You will probably have to bring out the point afterward through asking some very simple, pointed questions, as to what these children did to show their love for God or to serve him.

Then it might be interesting to make some statements of things that Juniors do or ways in which Juniors act; make a list of these on a blackboard or have a secretary write them down on a piece of paper. If you make a sort of a game of it you will get some reaction. Possibly you may want to pass around pieces of paper and let the Juniors put down things that they have done or that they have seen others do. Tell them to put down things that are good or bad, or that are neither. Those that they are not sure about give them some suggestions such as—a Junior

girl read her story paper all during the communion service. Everybody around her knew she was reading it because the pages rattled; or something like—the Junior girls decorated the platform for the Christmas program; or—two Juniors were in the Christmas play and learned their lines pretty well. They had to be prompted six or seven times.

After you have a list of a good many of these things, take the following questions and look at your examples of actions in the light of the questions:

(1) What effect did reading the Junior paper have on the girl herself? Did it help her to appreciate and understand the communion service? What effect did it have on the grown-up people round about? Why? What effect did it have on the younger children? If she was a real child of the church what do you think she should have done?

(2) What effect did the decorating have on the girls? Did it make them feel a part of the church? What effect did it have on the grown-ups who were responsible for the program? Did it make the girls feel more that they were a part of the church and real members of it?

Such questions would have to be varied on each of the incidents, but that type of thing could be worked out, and there are some more questions you may use in getting across to the children a very thorough idea of some of the ways in which they can be real children of the church, and have a real place and take a real part in the program of the church.

February 26—What Do We Know About Jesus?

This is really a review lesson on the whole life of Jesus. It perhaps has its place in the Sunday school rather than in the Christian Endeavor, and yet there seems to be certain values which can be derived from the free discussion in the Christian Endeavor. In the first place suppose you ask every boy and girl to read carefully the material in *Junior World*. That will give them some background of information and some review. They should by all means read carefully the Scripture references. When they come to the meeting have three captains appointed. Let each choose the children with whom he will work. Let the first group

sit at a table or in chairs in a circle, and taking their hymn books and a piece of paper, write down the numbers of all the hymns which they can remember which tell something of the life of Jesus. It would be more interesting if they do not open the hymnals until they have thought over in their minds and noted down everything that they can remember without checking up in the books. Then let them turn to the books for further reference. From the ones which they have selected let them pick out certain verses and certain hymns which will tell as much of the story of Jesus as possible. From some hymns they will want not more than one verse. Some hymns will be discarded entirely because another hymn tells the same story. Sometimes one verse will tell part of the story where it will take a whole hymn to do it more in detail. Let them pick out at least five verses which they are going to ask the group to sing.

In the meantime the second group is making a list of all the facts about Jesus which they can remember. Each one writes down the things he can remember on a slip of paper. Then these slips of paper are arranged in more or less chronological order, that is they can be divided into sections on the birth, childhood, young manhood, ministry, crucifixion, death and resurrection. One would not want to have the children put the incidents of the ministry in order. The important thing is that they know some of the things which Jesus did.

Probably these statements will be short enough so that all of them can be read. If any serious omissions have been made the teacher or leader may suggest some that should be included.

The third group in the meantime is finding some favorite verses in the Bible either about Jesus or things which Jesus said. They might head their list—"We think every boy and girl ought to know that Jesus said:" . . . and then put their list after that; making a second sheet "We think that every boy and girl ought to know that people said about Jesus:" . . . and then put some of the verses down there. As in the case of the hymns they might mark the ones which they think they would like to read in the meeting.

About thirty minutes should be consumed in preparing these materials, then the leader might call them together and dividing the topics, announce that: "We are going to give what we know about Jesus, first about his birth"; then the three groups may volunteer the section of their material that fits in with this. She will go on, "What do we know about the boyhood of Jesus," etc.

While this will not be a discussion meeting it might provide variety and help the children to see how much or how little they do know. Of course, if the leader prefers to follow the suggestions in *Junior World* as they are there given, there is ample material for discussion and for consideration of Jesus in lights other than that of our mere information about him.

Either way ought to make a good meeting and the children ought to be helped to feel that Jesus means more to them than he has before.

March 5—God's Love for Nature— Wonders of the World

Miss Adams has given some excellent suggestions in her material in *Junior World*. This would be a fine time to have the group spend at least half of their meeting in taking a short walk, especially if it is a country or residence community meeting place. Have each child look for the most beautiful thing he can find. Then when they come in and the meeting is started, let each contribute the thing which he felt was most beautiful or which meant most to him. Your meeting will have much more variety if you can talk to the children for a few minutes before they go out, on the type of thing they can look for. One does not need to have a sunset in order to find beauty in nature in February. If it is a group which has done much traveling they might tell of the most beautiful thing they saw during the year.

The discussion may then follow the line given in *Junior World* and the Junior group may be helped to see the beautiful in nature and nature itself as a part of God's love for the universe.

Activities

SOME Junior groups carry out a period of activity along with each meeting. Others have only one time during the month when they have these activities. We hope that in planning for the Junior program the social life of the Juniors is not overlooked. It is best, of course, when all Junior parties, programs, exhibits, etc., can be planned for the Juniors in the church Sunday school rather than for any one department of Junior work. Parties once a quarter are quite sufficient for Juniors and are much more enjoyed if they plan and work on them together. In this new year of 1933 it would be fine if the Junior Mission Band or Christian Endeavor, Sunday school department, and any other Junior group which meets regularly, could get together and plan a party which would include all of them rather than having separate affairs which are exclusive.

In connection with the study of China it might be suggested that all the groups get together and plan (some time in February) a Chinese party which can include some of the features of a George Washington Party, a Valentine Party and a Chinese Festival. Decorations may be Chinese; Chinese games may be used; Chinese refreshments served. Part of the party may be a service activity hour when gifts for China are made. Chinese folk tales may be told as part of the program, or a little Chinese play may be given. In this connection we would suggest that the older Juniors could put on a play entitled, "No Lantern for Wu Lee," copies of which are available at 25 cents.

Our Children at Work

LET us visit a group of Primary children who are studying the American Indian and whose teacher has as her source material, *Children of the Great Spirit* and *Teaching Pictures on the American Indian*. There are twenty-seven first, second and third graders in this group and many activities are going on at the same time. Some of the children are listening to the story of the Iroquois League of Peace, which will later be dramatized and made into a play movie. Another group is examining Indian pottery, noting carefully the designs as they prepare to model and decorate their own pottery. Still others are trudging up a hot, dusty road, with corrugated boxes generously contributed by the neighborhood grocer, from which later they will build a model of a Hopi pueblo. Toward the end of the morning session these various groups will come together, will examine carefully the teaching pictures, and their conversation will probably be developed by the leader into a discussion which will lead quite naturally into an experience of worship that will express the children's appreciation of the contributions made by the Indians to American life.

Now, I would like to have you see another group of Primaries who are studying about Chinese boys and girls and using *Off to China* and *Teaching Pictures on China*. These children are likewise working in small groups. I wish you might see them industriously digging clay out of a creek bank to make mud bricks for a model of a Chinese house, or painting illustrations of Chinese nursery rhymes, or listening to stories of the exciting experiences of Plum Blossom and Bright Star, made more vivid by the use of the *Friendship Cut-outs—Chinese Paper Dolls*. As they make scrapbooks to send to their little Chinese friends whom they have never seen, from their conversation and their interest you would think that the gifts were intended for children with whom they were intimately acquainted.

Next I would like to have you visit a group of Junior boys and girls who are carrying on some of the interesting activities suggested in *New Joy*. They are studying the *Picture Map of China* and searching in geographies and other interesting books, such as *Ling-yang*, on the reading table, in an attempt to discover more about Chinese life. While one group is studying the symbols on the outer border of the map and attempting to identify some of these in pieces of Chinese embroidery which are at hand, other children are dramatizing some of the experiences of Mei Ling at school. Still others are arranging a classroom to represent a room in a Chinese house. I would also like to have you see this whole group in a period of worship when they have been so fortunate as to have as their guest a young Chinese student who simply but vividly tells them of his actual experience as a boy in China.

—HAZEL V. ORTON.

From Station A.S.I.A.—Mungeli

A BROKEN spirit in a little underfed, half-blind boy tormented by pain made us wonder how he would stand the operation needed for bladder stone. The stone showed up so well with the cystoscope. It was the spiculed type and large. Malnutrition was probably the cause for both the corneal opacities and stones. Dangerous to operate, yes, but more dangerous not to operate, so you gave him cod liver oil and I gave him lemons from my garden. He stood the operation well but having as nurses only the family, including the father with a clubfoot (equinovarus), he was not watched as carefully as his fretful state demanded. He fell out of bed the third day and pulled most of his stitches out. We thought we should lose him. His recovery time was doubled. We made use of this time by dropping dionin and boric acid equal parts into his eyes once a day to help absorb the opacities. His father as he left fell at my feet and said he would bring his son back in the cool weather next autumn to have my opinion of the boy's eyes and operation if advised. He also told us he would put the medicine in the lad's eyes regularly in the meantime. He had only heard of Christ. He worshiped and thanked me instead.

✠

From among several children who have come to the hospital blind with cataracts was a wee one, a girl of two and a half years. We took her cataracts out but were not sure she could see. We held up an orange Helen and Birch had sent over for her. She stretched out her hand for this round thing, got her bearing and hugged the orange to her. She could see. Her father comes in often to see us. This little daughter plays around her village home. She would never have seen this home if it had not been for you and for me.

✠

A boy of six had a severe wheezing cough and difficult respiration. It was in the midst of an epidemic of whooping cough. He had a pinched anxious expression and fever. Had anything been lost in his lung? The parents did not know. The boy would not improve. He went down hill rapidly. The whooping cough epidemic came to an end but this cough and wheezing continued. How I wanted Dr. Jackson of Philadelphia to look down his lung and see why this lad was wheezing. I had no bronchoscopic instruments to use the experience and training I had with Dr. Jackson. He was quite ill when the troubled parents brought him the last time. That was four weeks ago. We tried to get these instruments before I came back. I was thinking what I would do if my son had been the one with these dangerously suspicious signs of a foreign body in the lung and no instruments to use, and no X-ray and no X-ray man to

run it: I heard the weeping and the crowd of mourners take this only son to the funeral pyre which tells no stories and gives no diagnosis. Since writing the experience with the boy with the probable foreign body, Dr. Luken's practice set of bronchoscopic instruments has come.

✠

Exhausted and ignorantly maltreated a woman was delivered in your hospital of a long overdue and dead infant immediately after my return to India. She was taken to her bed. I was called two hours later to find her exsanguinated. She had bled buckets of blood but the ignorant hands in which we needs must leave such cases did not know the danger. She died.

✠

Recently at two o'clock in the morning I had a call to see a Christian. He had had diarrhea and vomiting for five hours and was pulseless and yet from his cramping limbs and dry body came further streams of fluid. He was going to die. Soon all of the day staff of the hospital—for there is no night staff except the night watchman—were on duty and into this man was going the essential oil mixture used for cholera, and potassium permanganate water and salt solution in quantities. Each took his duty and Hira Lal, that grand man who has been through so many cholera epidemics, came and stayed with this man we were attempting to snatch from death. Mrs. Springer put the salt solution and the glucose into his blood and tissues. The regular work at the hospital was carried on as best it might be during this time. Day came and the afternoon in this little mud hut with the fight for life still on. Only at three in the afternoon did a pulse return and we felt that the tide had turned.

✠

For three full days the buffalo carts filled only with rice straw filed slowly over the dusty roads toward the hills. Great tall bamboos were to be cut and brought back. The carts went on into the hills where live the aboriginal hillmen. Here fields were heavily protected by bamboos and strong thorny fences. Wondrous narrow paths led to the fields, and let all animals beware of traps so skillfully laid that a fox could not pass by them and so efficient and strong that even the tiger and the Indian elk and the red wild cow and spotted deer and antelope or the destructive pig, whichever might come, would be felled like lightning. It took eight or nine neighbors working together to lift and balance the heavy, sharply jagged stone and to set the trigger. The carts reached the hills and before the heat of the day bamboos were sought out and cut. Sobhit was one of the strongest men of his party. He cut his bamboos and set out on an expedition. Others followed. He was going to find out exactly how these clever hill relatives of his set their

traps. Finding one he gazed on it with admiration. He could see the trigger. He could see the stone. How was it fixed? Inquisitive and so sure of his keenness he walked nearer and investigated the set trap. He would with exceeding care keep away from the trigger. The investigation was completed and he was pleased with himself. But something happened he could not tell exactly. He stumbled or slipped. The trigger was struck and the stone came down upon his back. Unconscious for a while he rallied and seeing his inability to walk, his legs and lower abdomen were fomented. Not knowing that feeling was gone the hot fomentation burned extensive areas of skin and formed large blisters. We did all we could for him, taught his two wives and friends to care for him and he was taken back to his village to die.

✠

We have done about five hundred operations this year to the first of July. Cuts in budget and salary tend to weaken us, but granted strength we hope to do as well the last half of the year. I have removed about a hundred cataracts since coming back.

VICTOR C. RAMBO.

Meeting a Need in the Kentucky Mountains

ONE day one of my students came in to talk to me after school. She told me that located three miles from Hazel Green Academy in a small settlement, was an old deserted Christian church.

"There are enough people in the surrounding country to have a Sunday school, if there were only someone to lead us. Won't you come and help us?"

Ever since I first came to Hazel Green Academy as a teacher it had been my desire to do just such work as this—go out into the nearby hills and help the people to a better understanding of Jesus Christ.

"Yes, I will be glad to come and help you in any way I can," I eagerly answered.

Thus one bright Sunday morning with a student from the Academy I set out on a new journey for a very difficult task. We found at the end of the three miles a very poor, run-down church with a goodly number of people assembled. Some were gray-headed, rugged, hard-working men dressed in overalls and heavy working shoes or boots; their wives were poorly clad in calico with shabby coats or shawls thrown over their shoulders and also serving as a hat. The boys and girls—like boys and girls the world over—were eager, bright, and anxious to know what was going to happen. They had come on foot, riding horseback or muleback, or riding in wagons, from from one to five miles.

I shall never forget the feeling that came over me when I stood up in front of this group of people—their eyes fixed upon me, their ears strained to catch every word I said, their heads nodding in agreement, as I urged each one there to pledge himself to go forward with Christ in our

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NOTE: Prices of the Teacher's Manuals have been reduced to 75 cents. Prices on practically all supplementary materials also have been reduced.

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little Sunday school. It was as though they were little children looking to a leader to guide and direct them, and I vowed, in my heart that I would do my best.

We did go forward in our work until, within a month, two other teachers from the Academy volunteered to help us.

I had noticed from Sunday to Sunday, in the young people's class, a girl of high school age—intelligent, attractive, with a lovely soprano voice, and always willing to help. Her father was a staunch supporter of the work. Her mother later became one of the teachers and her grandfather was assistant superintendent. Thus her whole family was intensely interested in the welfare of the little Sunday school.

It wasn't long until one day I called in the home of this girl. Located picturesquely in a lovely valley surrounded by hills, it is poor and roughly built, shabbily furnished, having just the bare necessities for living without any of the luxuries that make our homes enjoyable. I found that this girl, whose name is Daisy, was very anxious to come to the Academy, but could not because of lack of funds. She was very heartbroken, because she was a good student.

We've Had Company

By Mrs. Belt White

IT'S lots of fun to have company, especially when the company gives pleasure to every member of the household. We have had one of the most delightful guests this summer we have ever had in our home.

She was a little five-year-old girl from Southern Christian Home who spent almost two months with us, and grew dearer and more interesting each day.

If your own children are grown up and gone, you do not realize how much you need the cockles of your heart warmed and a general rejuvenating such as a sweet little child can do.

"Baby White," as our little guest insisted she must be called during her vacation, brightened the summer for the family, the neighbors, the friends and the church people—how could it have been otherwise when she was so friendly, so cheery, so obedient and unselfish?

She knew how to dress herself, how to amuse herself, and had such habits of personal cleanliness and order; awake every morning with a smile, she was off with a skip and a jump into the fresh adventures of the day with a song:

"Every morning seems to say,
Something happy on the way
And God sends His love to you."

Truly she reflected great credit on our Home, and those who are training our children.

We were made to live again the joys of our own childhood as we watched her play "Lady," and in long dress, high-heeled shoes, hat, fan, gloves, and parasol she went calling; as we watched her cut

As I left that happy, Christian family in their rude mountain home, I resolved, if possible, to find a way for Daisy to come to school. It was several months later in the summertime that a representative of one of our fine missionary circles came to me. "We would like to send a mountain girl to Hazel Green Academy. Do you know of one whom you think worthy?" I fairly jumped at the chance to tell her of Daisy. The matter was taken up with the Circle, and Daisy is now the living link, of these splendid missionary women.

She is here now studying in the Academy. When she came riding in on her horse to talk with me about the opportunity of again going to school, there were tears of gratitude in her eyes. She is entering wholeheartedly into all the school activities and is striving to do her best.

I'm thankful for Daisy and for those who are caring for her, but what of her cousin, Ruth, who cried all night because she, too, couldn't enter school? What about the numerous other boys and girls near the Academy who are eager and anxious to learn?

There are so many Daisys waiting eagerly for you to throw to them the torch of Christian teaching and learning.

—A Teacher at Hazel Green.

and bake her own tiny biscuit from the bit of remnant dough; as we caught the sparkle in her eye while she waited for grandmother to finish her ginger cake man; as we saw her dancing feet dug deep in the sides of a horse, while clinging with both hands to his mane.

As fond parents like to entertain you with the clever sayings of their children, I'll have to pass on to you some of the sayings of our little "Baby White."

One afternoon, when helping water the flowers, she put down the sprinkler and panted, "I'll have to rest awhile, my breath is all out of fix."

When once at the table she put her knife in her mouth, the big boy in the house asked: "They don't let you do that in Atlanta, do they?"

"Well sometimes I do it right quick when nobody is looking!"

She informed us that she liked everything to eat 'cept grits and okra, and some time she was going to start all over and like them.

After dinner she was required to take a nap; like most children she felt the time wasted, so after each noonday meal she would remark—"I've certainly enjoyed my breakfast."

"Baby White" was full of the love of music; every day began and ended for her with a song—she knew more different ones than most children her age. Friends had given or loaned her a number of musical toys, and she especially enjoyed a harp. One morning early she climbed in bed with me and sat there for a long while blowing it softly. "Mama White, wasn't that sweet music? I was playing over my dead mama's grave."

Another time she said, "Please somebody look at this bump on my face; I'm so afraid it might be a hookworm."

Receipts for Six Months Ending December 31, 1932

United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$ 72,925.53	\$12,071.72*	\$ 396.50	\$ 1,692.45*
Sunday Schools	53,871.68	20,157.52*	13.96	37.29*
Christian Endeavor Societies	1,419.21	243.96*		
Missionary Organizations	150,504.88	44,842.99*	345.00	27.89*
Individuals	14,468.20	2,552.70	3,292.25	1,988.65*
	\$293,189.50	\$74,763.49*	\$ 4,047.71	\$ 3,746.28*

From Miscellaneous Sources

Bequests	\$ 12,426.01	\$ 9,191.01		\$ 4,068.66*
Interest (U. C. M. S.)	33,514.26	6,072.73*	\$ 1,770.23	5.65
Interest (Old Societies)	13,384.07	7,803.68*		
Gifts from Old Societies	24,804.65	14,113.13	7,318.58	20,942.85*
Home Missions Institutions	23,404.19	1,193.37*		
Benevolent Institutions	28,289.79	7,703.53*		164.37*
Foreign Field Receipts				
Annuities			5,517.35	516.35*
WORLD CALL Subscriptions and Advertising	17,430.00	1,027.51*		
King's Builders		547.46*		
Literature	12,265.42	4,609.57*		
Miscellaneous	18,409.42	1,556.31	11,024.56	4,278.73
	\$183,927.81	\$ 4,097.40*	\$25,630.72	\$21,407.85*

Board of Education

Churches	\$ 11,780.53	\$ 6,511.34*
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*Decrease

She has the real Atlanta spirit. During a discussion as to whether boys and girls parted their hair on the same side, "Baby White" spoke up, "Girls part theirs on this side," she pointed, "and boys on that."

"How do you know?"

"Because I've been to Atlanta."

Do you wonder that we are lonely since she has gone back to the Home—that Grandmother sighs when she looks at the playthings she left behind, and says, "Bless her little heart, how I do miss her."

It's great to have a vacation, but it's greater to give a child one.—From *The Christian Messenger*.

Fellowship Around the World

THE World Day of Prayer, March 3, is an opportunity for women everywhere to unite in thanksgiving and intercession for the cause of Christ. Christians of all races in many countries then unite for the same service on the same day using the same program.

The *Call to Prayer* (which should be distributed to individuals in advance of the meeting and may be secured from the United Christian Missionary Society free of charge) was prepared by Mrs. Ruth Muskrat Bronson. The program "Follow Thou Me" is the work of Mrs. C. C. Chen. Since our missionary groups this year of 1932-1933, are studying the American Indian and the Chinese people, we are deeply interested in the fact that these two women sharing in the plans for the World Day of Prayer are representatives of these two races.

Mrs. Ruth Muskrat Bronson is a full-blooded Cherokee Indian. She and her

brothers and sisters were reared in a Christian home. Ruth Muskrat was graduated from Mt. Holyoke College in the class of 1925, and became dean of women at the Indian school at Tahlequah, Oklahoma. She received the Henry Morgenthau prize offered to the graduate of her class of Mt. Holyoke College who during the first year out of college, would do the most to share with others the benefits of her education. Ruth Muskrat had organized the social life of the eleven hundred women students in the school at Tahlequah, corrected the housing conditions, planned for guidance in hygiene, etiquette, vocational guidance, and religious and spiritual growth.

Later Ruth Muskrat was called to teach in Haskell Institute, the largest Indian school in the United States and later was chosen as Placement and Guidance officer in the Indian service. Indian students attending colleges and universities are now receiving guidance and direction from Mrs. Ruth Muskrat Bronson. Her understanding sympathy and unselfish service have won the regard and admiration of all who know her.

Mrs. C. C. Chen of China is also a graduate of Mt. Holyoke and is the wife of the dean of Shanghai Baptist College. While her husband studied abroad in 1927, she served as principal of the Bridgman Girls' school in Shanghai, taking her small children into the school with her. When the year before, she went to Europe for the Y. W. C. A., her husband looked after the family. Selected by the Chinese Christian Council as a delegate to the Jerusalem International Conference, she is one of the conspicuous women of her race. She is a true Christian and a true Chinese.

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For the Church School Worker

In February World Call

For the Superintendent:

Things You Want to Know—Inside cover. Today's Evangelism—I. J. Cahill, page 5.

Chat About Books, C. E. Lemmon, page 11.

The Church and Prohibition—Alva W. Taylor, page 19.

Rebuilding the House of Wang—Alta Harper Wallace, page 28.

One-Day Conventions.

For the Teacher of Adults:

Things You Want to Know—Inside cover.

Great Preaching Is Not Dead—T. Hassell Bowen.

Chat About Books—C. E. Lemmon, page 11.

The Church and Prohibition—Alva W. Taylor, page 19.

Missionary Organizations' Own Section. Echoes from Everywhere.

For the Teacher of Young People:

Things You Want to Know—Inside cover.

Christ of the Andes—Roger T. Nooe, page 9.

A New Statement of Social Ideals—page 12.

Education East and West—Kenneth I. Brown, page 13.

An Engineer-Doctor in China—Mrs. Frank Garrett, page 15.

The Church and Prohibition—Alva W. Taylor, page 19.

Fostering the Christian Life Among Students—page 26.

Eleven Days On the "Oregon"—Mrs. Ambra Hurt, page 30.

The Fine Art of Living, Zonetta Vance, page 32.

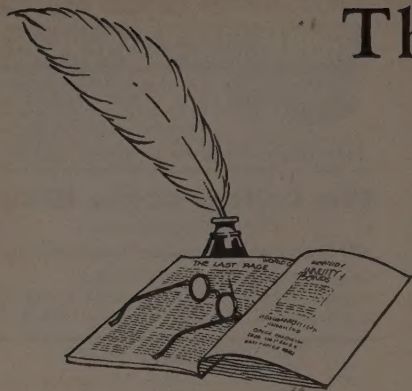
Programs for Young People.

Hidden Answers—page 39.

For the Teacher of Children:

Helps for Leaders of Junior Groups.

Hidden Answers.



The Last Page

Chips

"My papa's just been called by the Lord to a new church," said the little girl.

"Ith he goin' to go?" lisped the other little girl.

"We don't know yet," said the little girl. "The Lord didn't mention the salary."

—Exchange.

"Papa, why do they call it the 'mother tongue'?"

"Think, Son. Who uses it most?"

"Why do you call your place a bungalow?"

"The job was a bungle and I still owe for it."

I dunno whether that fellow is engaged in some shady occupation or not, but—

"Well?"

"There's something mighty suspicious about the way he minds his own business."

"What do you think of this scheme of telegraphing without wires?"

"Nothing new. My wife has been kicking my shins under the table for twenty years."

"When water becomes ice," asked the teacher, "what is the great change that takes place?"

"The greatest change, ma'am," said the little boy, "is the change in price."

Speeches

Speeches, as a rule, even the best, are as evanescent as fireworks or thistle-down. They are explored for untimely quotation during the speaker's life, and when that useful purpose ceases at his death, they cease to be opened at all.

—Lord Roseberry.

Would-be Orator: "A man who cannot make himself understood when he speaks is a fool. Do you know what I mean?"

His Friend: "No."

Storekeeper: "I don't like the ring of this half-dollar."

Customer: "What do you want for fifty cents—a peal of bells?"

Officer (instructing the daily exercise): "Now, men, lie on your backs and work your feet as though you were on a bicycle."

One recruit stops.

Officer: "Why did you stop?"

Recruit: "I'm coasting, sir."

"Sam, are you ever fired with enthusiasm?"

"Yessah, from ebery job I tackles."

The Preacher We Desire

He mustn't be too short, and he mustn't be too tall,

And he must not have opinions that will clash with ours at all.

He mustn't be too young, and he mustn't be too old,

And he must be very humble and never speak out bold.

He must please the rich and haughty, and the poor and humble, too,

And he must always praise us all for everything we do.

He must be very tactful, and have pleasant things to say,

And when we disobey him, he must look the other way.

Our elders seem to think that they can find the very man;

But, do you know, I'm doubtful if they ever really can.

They Arrived

William E. Barton, writing on the Lausanne Conference, says: "Our union is the depth of the undivided ocean; our divisions are its superficial waves." How true! And yet how many of us still see only the waves, which at best only wash us back and forth. We are reminded of the story of a group of workmen at their lunch hour who were discussing evolution and the origin of man.

One of the party remained silent, when a companion turned on him and demanded his opinion. "I ain't goin' to say," he replied doggedly. "I remember as how Henry Green and me threshed that all out once before an' it's settled, s'far's I'm concerned."

"But what conclusion did you arrive at?"

"Well, we didn't arrive at the same conclusion. Henry, he arrived at the hospital an' I at the police station."

"I have no interest in missions," exclaimed a petulant young lady.

"No, dear," said her aunt, "you can hardly expect too."

"It is just like getting interest at the bank; you have to put in a little something first; and the more you put in—in time, or money, or prayer—the more the interest grows."

"But something you must put in, or you will never have any interest."

—Spirit of Missions.

Little Jackie went to church with his mother's guest. When the usher began to take the collection, Jackie noticed that the guest was not prepared. He whispered, "Where's your penny?" Replied the lady, "I did not bring one." Time was short, the matter urgent, but Jackie decided promptly. Thrusting his penny into the lady's hand, he whispered, "Here, take mine! I'll pay for you and I'll get under the seat."

PROMISE me this: that there will be golden autumn days in the hereafter; that black, striped trees will be etched starkly and beautifully against gray winter skies; that pink and white buds will continue to confound us with their exquisite wonder in the spring, and that heavy foliage will provide and spread out cool, dark shade of summer days. Promise me this, and I shall try to keep very, very good to deserve it.

—"Trivia" in *Indianapolis Star*.

A Modern Fable

Do you remember the fable concerning the man and the boy and the donkey, and how the man tried in every way to meet the criticisms of the passers-by? Here is a modern version of that ancient tale.

An enterprising man defied the hard times and opened a fish market. Over the door he hung a freshly painted sign, "Fresh Fish for Sale Here." The first customer who came in said, "I see you have a new sign. Why don't you leave off the word 'here'?" Anybody will know that the fish are for sale here without having it on the sign." So the man painted out the word.

Then another complainer came along and said, "Why do you raise a doubt in people's minds? I would omit the word 'fresh.'" That seemed good logic, so that word also disappeared.

"You do not need the words 'for sale' in your sign," said an obliging housewife who entered next. "Anybody with sense knows that you are not keeping so many fish for yourself." And those words went out too, leaving only the word "Fish" over the door.

Pretty soon a sour individual came by. He stopped and looked at the new shop while the proprietor stood expectantly in the doorway. Finally his eye alighted on the sign. "Fish!" he snorted, "You don't need that sign. I smelled them two blocks away!"

Purchaser: "What is the charge for this battery?"

European Garageman: "One and one-half volts."

Purchaser: "Well, how much is that in American money?"

These Outstanding People Read World Call

For Information

WORLD CALL occupies a unique field. I like it because it brings its readers into a very intimate and close relationship with our great missionary, benevolent and church activities. It is well edited—refreshingly so, and above all it is not a stand-pat publication but a forward-looking magazine that compensates all who read it. *Myers Y. Cooper, president Myers Y. Cooper Investment Co., Cincinnati, Ohio, Ex-governor of Ohio.*

WORLD CALL helps to keep me informed on living issues; it gives me contact with the leaders of the brotherhood; through the eye gate it gives me nearness to our world task.—*Mrs. W. F. Rothenburger, pastor's wife, Third Christian Church, Indianapolis, Indiana.*

I have been a reader of WORLD CALL from its first issue. I think we have no better means of keeping us fully informed as to our missionary, benevolent and educational work and our other organized general activities. It deserves and should have more general reading on the part of our brotherhood.—*Judge Jesse F. Holt, Sherman, Texas.*

It is so well edited and attractively gotten up it is a pleasure to go through it from cover to cover. It keeps me abreast of the times in mission work.—*Benjamin L. Rand, Remington-Rand Company, North Tonawanda, New York.*

For the preacher its material is invaluable for factual and illustrative purposes; and this work is strengthened immeasurably if the members of this church have the information and inspiration which it has to give.—*H. H. Harmon, pastor, National City Church, Washington, D. C.*

It's an exceptionally attractive magazine both inside and out, and the print is very easy to read; last but not least every loyal Disciple should support this magazine that ranks with the best of all religious journals.—*Mrs. E. H. McFarland, Commission on Relationships and Policies, U. C. M. S., Detroit, Michigan.*

WORLD CALL comes, full of the very information I need. I can draw on it again and again at my convenience. A month passes and it comes again with fresh information, inspiration and appeal. I just can't get along without it.—*Mrs. Anna E. Atwater, president, C. W. B. M., Grand Rapids, Michigan.*

I read WORLD CALL because I depend upon my friends who write, and my friends who interpret, to give me a way to do my bit in world-wide evangelism understandingly.—*Ada L. Forster, pastor Park-Prospect Christian Church, Milwaukee, Wisconsin.*

For Stimulation

WORLD CALL voices an all-inclusive message patterned after the Great Commission. It should have a place in every Christian home.—*Judge U. E. Harmon, Tacoma, Washington.*

It contains information of a moral, social, intellectual, cultural and spiritual nature which plays an important part in my effort to maintain a vital Christian faith during these difficult days.—*John Rogers, attorney, Tulsa, Oklahoma.*

WORLD CALL supplies the fuel that keeps the fire from burning low or going out.—*Mrs. J. N. Lester, Board of Managers, U. C. M. S., Berkeley, California.*

WORLD CALL is a rich, unfailing mine of "human interest" material for sermon illustration.—*E. H. Miller, pastor, Independence Boulevard Christian Church, Kansas City, Missouri.*

I like to follow the footprints of our Great King as he strides across the world in our day, and I want to keep in touch with our own forces at home and abroad.—*F. W. Burnham, pastor, 7th Street Christian Church, Richmond, Virginia.*

I read WORLD CALL because missionary information is the fuel which keeps the missionary fires burning. Without fuel the fire will go out. There are mute evidences in every community.—*L. N. D. Wells, pastor, East Dallas Christian Church, Dallas, Texas.*

WORLD CALL is not a luxury; it is a necessity. To read it is not optional, but essential.—*Neal K. McGowan, pastor, Hollywood Christian Church, Hollywood, California.*

DETERMINATION

Any Christian who deprives himself of the information and inspiration of the World Call makes a mistake. Any Disciple minister who allows his subscription to lapse commits an unpardonable sin! Enclosed please find my check.—*F. E. Davison, pastor, Austin Boulevard Christian Church, Oak Park, Illinois.*

* * * * *

One dollar and one coupon (see cover) brings World Call to you for a year. The World Call secretary of your church will send in your subscription. Or mail it direct to World Call,

Circulation Department,
Missions Building
Indianapolis, Indiana

For Revelation

Most papers I have been compelled to eliminate, but not WORLD CALL. It is my big horizon; the antidote to the narrowing tendencies which the difficult local problems induce. Acrimony and confusion are so common in all publications these days; we need the "sweetness and light" of the WORLD CALL.—*Colby D. Hall, dean of Brite College of the Bible, T. C. U. Fort Worth, Texas.*

WORLD CALL's scope is comprehensive; its subject matter illuminatingly varied. It sifts and saves to the reader the best; it mirrors composite Discipleship.—*W. A. Shullenberger, pastor, Central Christian Church, Indianapolis, Indiana.*

I am partial to WORLD CALL because it combines the prophetic spirit with seasoned judgment. Some of the most fruitful measures I have ever put into practice were suggested by this stimulating magazine.—*Paul E. Becker, pastor, University Christian Church, Des Moines, Iowa.*

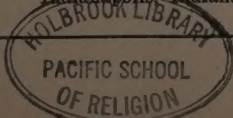
I read WORLD CALL to receive good tidings from far and near, revealing on one hand the progress of the Kingdom of God and on the other the great world needs.—*C. E. Stauffer, pastor, First Christian Church, Atlanta, Georgia.*

I confess that secular and spiritual interests are always competing in my life for time and I find it necessary to seek constantly for a renewal and strengthening of my desire to serve in the kingdom enterprise. WORLD CALL helps me particularly through its reflection of the idealism and sacrifice of our workers around the world.—*M. R. Denison, Studebaker Corporation, South Bend, Indiana.*

I long to possess a world consciousness and I need constant inspiration to "carry on" my own small part in the progress of the Kingdom of God on earth. Therefore, I read WORLD CALL as it supplies all these desires and more.—*Mrs. Maude Lucas Rumpler, treasurer, Board of Education, Indianapolis, Indiana.*

I read WORLD CALL to keep my mind alert to world needs. I read it to save myself from getting into a traffic jam of local concerns.—*S. J. Mathieson, pastor, Central Christian Church, Denver, Colorado.*

WORLD CALL reveals wider horizons to my mental and spiritual vision, rekindles the candles of faith and love when the light burns low, and gives me the intimate heart throb of "my own people."—*Mrs. Ray E. Hunt, pastor's wife, Lincoln, Nebraska.*



We Are Taking the Plunge!

New Subscription Policy

For years friends have urged us to reduce the subscription price of *World Call* to a dollar. But it costs us \$1.50 to publish the magazine.

Recently we got new printing and paper contracts. They were lower than we had ever before had. So we figured again.

We discovered that it would be possible for us to publish *World Call* for a dollar per subscription if we could double our present number of subscribers.

So we are giving it a trial. The price of a subscription is still \$1.50, but until April first we are offering to enter the subscription of anybody who sends us a dollar and one of our fifty-cent coupons. This applies to both new and renewal subscribers.

The offer must necessarily be restricted to subscriptions received between January tenth and April first, 1933. The dates have been set as the limits of the trial period.

If the response indicates that we can double our present number of subscribers, *World Call* subscription rate will be reduced to a dollar after April first. Until then, one dollar and one fifty-cent coupon will make you a subscriber.

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